Help in time of Need, from the God of Help.

TO THE

People of the (ſo called) Church of *Scotland*, eſpecially the once more zealous and profeſſing, who have ſo ſhamefully degenerated and declined from that which their Fathers the Primitive Proteſtants attained unto; yea, and from what they have but of late themſelves, ſo zealouſly aſſerted and maintained to be the cauſe and work of God, which now they have generally ſhrunk from, the moſt part actively complying and concuring to the building up again and healing of old *Babylon*, that, even by themſelves ſo called, and runing into the exceſs of ryot with the prophane world, (like the Dog returning to the vomit, and the Sow to the puddle, after the being once waſhed) others being lying by, and cowardly bowing under, and giving up themſelves to a deteſtable neutralitie, which they in expreſs termes vowed againſt to the moſt high God, not daring to bear a teſtimony by their ſufferings (plentiful occaſion being given) for that, they, when having power made others ſuffer, who would not concur with them; and all of them (almoſt) joyning together, as a common enemy againſt the work and glorious appearance of God, brought and more abundantly bringing forth, among his people called in deriſion *Quakers*, by the *Iſmaels* of this Generation, who mock at, and perſecute the true Heirs of the promiſe, as ever it hath ſo been from the foundation of the World.

Being certain particulars very weighty and of great concernment for them to conſider ſeriouſly, for their Souls good, directed unto them, by a true Lover of their welfare and proſperity both temporal and eternal, a mourner over them in this time of their great calamity and diſtreſs, who hath oft poured forth his ſoul before God on their behalf, that they might be ſaved, one of their brethren according to the fleſh, and a true Proteſtant & friend to the good Old Cauſe againſt *Babylon* in whatſoever appearance.

Writ by *George Keith* Priſoner for the Truth in *Aberdein* in the latter end of the year 1664.

Iſa. 51 18, 19, 20. 23. *There is none to guide her among all the Sons whom ſhe hath brought forth, neither is there any that taketh her by the hand of all the ſons that ſhe hath brought up, &c.*

Ezek. 20 4. *Wilt thou judge them, ſon of man, wilt thou judge them, &c.* See the whole Chapter throughout.

Jer 5. 10. *Go yee up upon her walls and deſtroy, but make not a full end, take away her Battlements, for they are not the Lords, &c.*

Jer 6. 15 *were they aſhamed when they had committed abomination? &c.*

Revel. 19. 6, 7, 8 *Hallelujah, for the Lord God omnipotent reigneth, &c*

The Contents or heads of the particulars are as followerh.

1. A *Lamentation over, and an expoſtulation with the People of* Scotland *for their ſo gainſtanding and oppoſing the appearance of God among the Lords people called in deriſion* Quakers; *and for their foul defection and Apoſtacy from what the Primitive Proteſtants and reformers were, (whoſe ſucceſſors they boaſt themſelves to be) yea and from what they have been but of late dayes themſelves.*

2. *A Demonſtration of the Apoſtacy and defection of the (ſo called) Church of* Scotland, *from what their Fathers, the Primitive Proteſtants, and Reformers were in Principles, to the number of* 14. *or* 16. *and in many practiſes alſo, wherein their Apoſtacy alſo and defection from what they have been themſelves, but in late dayes in ſeveral particulars is hinted at, and there vile relapſe into Popery (out of which they were never cleanly extricate) is diſcovered, and their treachery laid open in the matter of their Covenant which they cryed up as the glory of their Nation, and the concernment and intereſt of Jeſus Chriſt, which now they haue trampled under feet as the myre in the ſtreet, and think ſhame of it as if it had been a Whores brate.*

3. *True and righteous judgment from the God of judgment ſeperating the precious from the vile, concerning the late proceedings of the People of* Scotland *in the matter of their reformation from, and their covenanting againſt Prelacy, with the corruptions, and Popiſh ſuperſtitions accompanying it; as alſo concerning their Church Conſtitution, Miniſtry, Worſhip*

and Government, set up by them after the pulling down of the former, and discrying it, as Antichristian, wherein likewise the Lords controversie with them in laying them by, and suffering this day to come over them is shewed in which their building is also laid in the dust, and its the will of the Lord, that it never be again rebuilt.

4. *The blessed, long looked for day of God broke up among us the Lords people called* Quakers, *with a declaration of the Lords loving kindness to us, and what he hath done for our Souls in causing the light of his countenance to shine on us.*

And a brief description of our Church, Ministry, Word, Worship, order and Government.

And a Proclamation of the foresaid day of the Lord to the People of Scotland *in judgment and mercy.*

With a loving Exhortation unto them, and dear and tender counsel concerning what the Lord requires of them in order to a perfect, and thorow reformation which they have often assayed, but never as yet come at.

Also a few words to such who expect the breaking up of the day of God, and yet deny it, broke up among us.

Writ in the fear and love of the Lord, and in bowels of love and compassion, to the people of my native Country.

A Word of Exhortation by way of Preface to the following Purpoſes, from a Lover of the true intereſt of thoſe to whom they are directed.

HOw is it, that yee do not yet diſcern this time? how long will yee ſhut out the diſcoverers of it, and ſo provoke the Lord to ſhut you further out from beholding them; O fear, fear to be found any more in that guiltineſs, which (if perſiſted in) may make you to be ſhut out for ever: And let none ſo look on themſelves as to ſuppoſe they are paſt this hazard, if ſo be they yet continue, neglecting, oppoſing, and perſecuting, or approving of them who perſecute the growing light of this day, as its come, and coming forth with power and great glory. Truly Friends, think what ye will, this is the thing (I ſay not the only) but the maine and chief thing thats in the quarrel betwixt God and you, your keeping up of Mens Traditions in place of the true inſtitutions of Chriſt, while he now ſo comes forth to vindicate and reſtore them, your ſo adhearing to, and preferring of the oldneſs of the Letter to the newneſs of the Spirit, that had its glory, but not comparable to this which excels, think not that this caſe and ſtate of things, as then it was in the Primitive dayes ended with thoſe, that were then ſo zealous for, and loath to part with, the Law and outward Miniſtration thereof, in the Letter: Nay Friends, conſider ſeriouſly of it in the fear of the Lord, lay by your paſſion and prejudice, for it concernes you near, conſider of it in ſoberneſs, and yee ſhall truly find it your very caſe at this day, as then it was theirs, that ſame ſpirit for the outward, in oppoſition to the inward Miniſtration acting now as then, and heightned in its actings now, more then ever. O who ſhall that be dead to you, or yee to it, wherein yee have been

lo-

long held from beholding the Glory of the Lord, as it comes forth in the work of this day? And how contrary to, and inconſiſtant with it, that work was, which (by might and power) yee were leading on, though yee had attained, what yee ſo propoſed in the furtheſt, and higheſt extent of that uniformity, which yee ſo endeavoured to have impoſed upon all; are yee not yet ſenſible of your miſtakes and ſnares in theſe matters, ſo as to be made willing to glorifie God, (as ſome of you have, it may be ingeniouſly gratified men) with a humble confeſſion of your over-reachings? and other guiltineſs brought upon your ſelves, and the people of theſe Nations. Truly Friends, however this may reliſh with you, yet yee will find yee are called to it, even to own your ſhame, for ſo ſetting up your poſts and threſholds by his, that ſo yee may come to have the true forme of the houſe and faſhion thereof ſhewn unto you: Are yee not ſenſible, that as unwiſe Sons yee have ſtayed too, too long in the place of the breaking forth of Children? do yee not yet perceive how that the Bridegroom is really departed, and the Children, the Children of the Bridechamber called to mourning; So will it be before the enjoyments of Chriſt as the Bridegroom or firſt Husband be parted with, yet this muſt yee come to know, and condeſcend unto, that ſo yee may be marryed to another, even to him raiſed from the dead: *Thy dead men ſhall live* (ſayes the Prophet) *together with my dead body ſhall they ariſe*: the Dead and the Living body conſider, for there's much in it, and very much that concerns you nearly to look to: for, as their miſtake who crucified him, was their not diſcerning his living body, (for if they had but ſo known him they would not have crucified the Lord of Glory) ſo a miſtake in the other perſiſted in, brings under no leſs hazard, then being given up to crucifie him over again, eating and drinking of the damnation ſpoken of (1 *Cor.* 11.) is where this diſcerning of the Lords body is not rightly made, the dead and crucified body, from the living body, the living ſoul as its firſt, from the quickning Spirit, which follows after, the letter and out ward teachings ſo much cryed up, with all the fruits, and effects of the one, (though a very bleſſed and comfortable enjoyment in its place and kind, yet being but that which made nothing perfect, its now no leſs neceſſary to be parted with, then at that time it was, elſe the comforter as the bleſſed effect of the other cannot come, nor can he be ſuppoſed ſo to become, where his immediate

mediate teachings are ſo ſlighted and cryed out againſt.

Many times hath it been in my heart thus to have ſpoken ſome few words unto you, (as theſe) whom I dearly love in the Lord, and to whom I ſtand by many bonds obliged, if in any ſervice I could be uſeful, but being ſomewhat ſenſible, what I had to do in my own particular caſe, and *not* altogether unacquainted with the deceipt of the buſie enemy who in this day lies ſo near, ready to draw out the mind, to vent its own imaginations, and to ſpeak of the things of God, without his warrant. I have hitherto withholden in expectation of a more fit opportunity, and a clearer warrant to go about it, which upon the peruſal of theſe enſuing Papers was very clearly given to me: And indeed the ſubject ſpoken to, and the truths aſſerted in them, had been ſome years ago much on my heart, and ſeriouſly enquired after, and that this ſearch and enquiry was of the Lord attended with a bleſſing to me, I can very clearly teſtifie; and finding the ſame things for the moſt part ſo ſweetly, and with ſuch a ſpirit of meekneſs offered unto you; I find it only my duty at preſent to be concuring in my Teſtimony, as agreeing fully with what in them is ſaid, as moſt fit and neceſſary to be ſeriouſly minded by you. Dear Friends, it is high time for you to awake and conſider what yee are doing, there is another thing to be brought forth in this day then yee have yet conceived of. And your guiltineſs for oppoſing it, is greater then yee are yet aware of, nor will your apparent zeal for God, and his ordinances, which hath with ſome of you hitherto layen very near your hearts (this I do think it hath been and) that yet it may be in a meaſure with ſome of you, where ſingleneſs of heart in any meaſure yet remains) ſerve the turn, if yee ſo perſiſt in the way of provocation. Conſider if ſomething of the ſame ſnare and tentation be not on you, as was on them who ſo zealouſly contended for *Moſes*, and the Prophets, the ſame was their plea, and upon the ſame grounds did they go on, to the rejecting and crucifying of Chriſt, as yee (ſome of you ignorantly and others more perverſly) are in the way to do at this day; bear with my freedom, for truly I can ſay it, there is no bitterneſs nor paſſion at my heart, while thus I uſe it, but the deep ſence of the dreadful hazard yee are runing, hath drawn it from me, that if ſo in the will of the Lord yee may return to your firſt love, and ſo imbrace the guide of your youth again; the miſſing and departing

parting from whom, hath alwayes been the cauſe of our Fathers the firſt Proteſtants their ſhort comings and miſtakes of the work of God, as well as of ours, that they were not in every thing come to own their true guide, though in ſome things they did it, and according to the ſimplicity that was in them, they were ſweetly ordered by him, and accepted of him. And thus was it with them: and ſo hath it been with many, who ſucceeded them; and was it not ſo of late among us alſo? yea, eminently ſo it was, both in *Scotland*, *England*, and *Ireland*; mainly in this our great ſin and guiltineſs (as the foundation of all our miſtakes and failings) its aggravated exceedingly beyond and above what was theirs, that the diſcovery of this duty of waiting to find the immediate direction of our guide in every thing as abſolutely neceſſary (and at the very time when more fully and univerſally then ever formerly it was beſtowed) being more clearly come, and coming forth then to them in that day it was, yet now more then ever, (which is dreadful to think of) is it both diſowned and perſecuted even by them whom I well knew to have ſometimes ſweetly enjoyed the bleſſed effects of the ſpirits immediate teachings in themſelves, and ſo to have been inſtrumental to the great advantage of others, ſuch wonderful and aſtoniſhing effects does the deep and fiery tryals of this day bring forth, when every work of man is to be conſumed, the Gold and precious ſtones (not built on the true foundation) as well as the Wood, Hay and ſtuble, that which is born of the fleſh is but fleſh, even that which is begotten, but through the knowledge of Chriſt after the fleſh muſt be left behind, and parted with, elſe the Comforter cannot come that the fruitful field may become a wilderneſs, and the wilderneſs and ſolitary place a fruitful field; that ſo the Lord alone may be exalted in this day, and all fleſh lie low as graſs before him: Let therefore the dread and terror of the Lord ſeize upon all, eſpecially the profeſſing people of this Generation, that they may no more tranſgreſs in this thing of deſpiſing or neglecting, the immediate teachings of his Spirit: This key of knowledge which the Lawyers have taken away, this little ſtone which muſt fill the whole earth, dreadful is the judgment that is to be met with by ſuch (whatever they be) who ſhall be found any more refuſing to receive Jeſus Chriſt thus coming to his Kingdome in their hearts; and what then ſhall become of ſuch who ſhall be found rebelling

againſt

againſt the true Light, ſo as to mock and perſecute it?

Dear Friends, as yee love your peace and ſafety beware of this, for it borders too near upon that guiltineſs that will not be forgiven: What needs you ſo to be afraid at the coming of Chriſt to his Kingdom, that ſo his will may be done in Earth as it is in Heaven? hath it not been the matter of your Prayers many a day, and do yee well to be angry, when its ſo gloriouſly coming to paſs? O! how ill does this become you, & how ill does he take it at your hands, were it not more becoming you (with him who ſo long ſince wiſhed for it,) and rejoyced thereat) to deſire that all the Lords people were Prophets? this would not have wronged, nor deminiſhed any thing from his Miniſtry then, who was ſo eminent, nor will it now do from the true Miniſters of Chriſt; thoſe who make but a trade of preaching, thereby to win their living, as other tradeſmen do, it is no marvel to ſee them very angry at the approaching glory of this day, if every one is to have the Spirit, and be permitted to ſpeak publickly, what ſhall become then of our Miniſtry, ſay they, and how ſhall we live? And though there be ſome, yea, I conceive it may be granted, there be many among you, who upon this account do not own theſe men, nor this their plea for their pretended Miniſtry; but it may be really, think in your hearts that if there were no other thing in it, yee could with *Moſes* wiſh for, and rejoyce thereat, even that all the Lords people were Prophets, and that it is a Goſpel Miniſtry, and maintenance that yee ſtand for, and no other, and this being an inſtitution of Chriſt, which now you perceive ſo to be ſtruck at by the *Quakers*, yee may not ſo part with it. But Friends conſider ſeriouſly of this matter, and it will not be found ſo, either on your part, or on theirs, whom with the world in ſcorn yee call *Quakers*; for we do really own both a Goſpel Miniſtry, and a ſuitable maintenance according to the Scriptures, and yee do neither own the one, nor the other, but in words only; for though yee ſeem to diſown thoſe men who ſeek after the Miniſtry, and the ſtanding of it, mainly upon the account of their hyre; yet conſider it ſeriouſly if upon the matter yee do not the very ſame thing with them, and harden them in their guiltineſs, and the people in their prejudice againſt us while yee ſo both by your profeſſion and practice, juſtifie and impoſed, and forced maintenance. which is ſo well-known to be contrary to the Goſpel, and condemned alſo by your Pre-

 deceſſors

deceſſors, and many others of the Martyrs and ſervants of God, among our ſelves, and elſewhere. And again conſider, however yee pretend to be for a Goſpel Miniſtry; it is not ſo, no, yee are downright oppoſers, and perſecuters of it; and alaſs that I ſhould have ſuch cauſe ſo to ſpeak it. Can yee produce any inſtitution of Chriſt, for juſtifying ſuch a Miniſtry, which other wayes ye cannot maintain, but as through a line of ſucceſſion from the great enemy of Chriſt, deſcended upon you, and for keeping up of which a door muſt be ſet open, even for the ungodly to enter; for its plainly ſo affirmed by many of greateſt note amongſt you, that Grace belongs only to the well being, and not to the being of ſuch a Miniſtry, and miniſterial qualifications, as are by you required; ſee *Durhame* on the *Revelation* concerning Miniſterial qualifications page 199. and where it is thus, A door ſet open for an ungodly man to enter (if he be furniſhed with gifts of humane Learning) and cloſely ſhut upon another; however he may be known to be eminently pious & well furniſhed with ſpiritual knowledge & gifts of the Holy Ghoſt, is this your Goſpel Miniſtry? and yet thus it is according to the acts and appointments of your ſuppoſed, moſt pure and incorrupt Aſſemblies that hath been of late; ſo far are yee in this alſo become contrary to your Predeceſſors who both by their practice and profeſſion affirmed that every faithful man and woman was a Prieſt, this is fully teſtified too, both by *Knox* his *Chronicle*, and *Spotſwood* in his Hiſtory of the (ſo called) *Kirk of Scotland*, ſecond book, page 60. and 61. are yee not aſhamed therefore any longer to own ſuch a Miniſtry? O Friends, come come down and lye in the duſt, for greatly hath the Lord been thus provoked by you, and lamentable is the caſe of the people of theſe Nations, who are periſhing in their ſins, becauſe of ſuch a Miniſtry, ſuch leaders of the people ſo cauſing them to err. And if it be here required what is that Miniſtry, and what are the qualifications thereof, which the *Quakers* require. To this I need ſay but little, the Author of the enſuing Papers having fully and faithfully ſpoken to it, and divers other particulars, whoſe Teſtimony if not made uſe of will one day bear witneſs againſt you, as well againſt the multitude of time ſervers (who go along with every thing making no queſtion for conſcience ſake (as the Apoſtle ſpeaks in another caſe) as of others who are under ſome ſort of ſuffering at preſent though in part, for a true Teſtimony, given

in ſome particulars, yet even in this, no wayes anſwerable, nor ſuitable to what is required in this day, and all of you in your ſeveral intereſts and capacities, as yee ſtand related to the (ſo called) *Kirk* of *Scotland*, and pretended work of Reformation, are very much called, ſeriouſly to mind what is therein ſaid unto you, and if in ſoberneſs yee well conſider of it, the thing intended may very clearly appear, that hitherto yee have been labouring but in the fire, as to the producing any work of Reformation which God allowes of; yea, and going rather backwards, from what was once attained to looſing, and plainly contradicting the true and honeſt principles of your worthy Predeceſſors, wch one thing rightly conſidered may evidently demonſtrate to you, that your work hath not been nor is of God. The preſence of God having been very eminently with the Author of theſe Papers in his enquiry after theſe things, this his ſervice may be very uſeful for you, and will be ſo found, and acknowledged by thoſe, whoſe eyes ſhall be opened to behold, how the Lord comes forth in this day of his power to try every work of man, and by the fooliſh things of the World to confound the wiſe. And to what is there ſaid as to that particular, *annent* the qualifications of a true Miniſter, I ſhall only add theſe few words, that which ſo was neceſſary from the beginning, that which we have heard and ſeen, and handled with our hands of the word of Life, even the power and preſence of the Lord, in his people do we (whom in ſcorn yee call *Quakers*) declare unto you, as the only eſſential qualification of a true Miniſter of Chriſt.

And if this be it yee are ſo affraid of, that through the increaſe of this, the ſpirit of Propheſie, the true Church and Miniſters of Chriſt, ſhall ſuffer loſs, your fear upon this account is groundleſs, for theſe muſt ſtand, and only in that way muſt they proſper, ſo as that the gates of Hell ſhall never prevail againſt them, but if your fear be for the fall of that ſuppoſed Church, which they the hirelings I mean, and yee ſo contend for both among your ſelves, and with others, which is truly Antichriſtian and no better, then undoubtedly your fear is coming upon you, and for preventing of it (as yee may ſuppoſe) it is no marvel that ye ſo fall in with them for the defence of *Rome*, and her Miniſtry, or elſe as ſome who have been, and yet are famous among you, have both ſpoke and written, that yee muſt not only loſe your Church and miniſtry, but

your Baptiſm, and the Bible, which the witneſs of God in your Conſciences, cannot but tell you, how much yee did ſometime deteſt and abhor ſo to ſay, or think untill of late through the growing light of this day, in theſe and in many other truths of the like nature, your skirts are ſo diſcovered, and your heels made bare, and your way ſo hedged up of the Lord that yee cannot eſcape, either to own *Rome* as your mother Church, and ſo to return to her again, or fully to part with and come out of her for ever, and thence not to bring with you a ſtone of hers, either for a foundation to Zion, or for a corner; nay, ſhe muſt not be healed any more (which yee have been for a long time ſo endeavouring) but deſtroyed for ever, *Jer.* 51. 9. 26. and the time draws near, and yet thereby neither the Church, nor Miniſters of Chriſt, nor the true Baptiſme, nor the holy Scriptures of truth, nor any other of his true Ordinances ſhall thereby ſuffer loſs, but great and glorious advantage to them who wait for it.

And becauſe there be ſome, with whom I have had ſweet fellowſhip in the Lord, who its very like, would have expected ſome other thing from me, then ſuch ſharp and peremptory expreſſions, and concluſions againſt them, and the way of the (ſo called) *Kirk* of *Scotland* in which I was bred with them, and had my beginning in the way of Godlineſs; I know very well, as things now ſtands with you, yee may think ſo, of what I have ſaid, as alſo that it may be, yee would rather have expected ſome account of the grounds, moving me to, and the advantages that I either looked for, or have found by ſuch a thing: Now to ſpeak ſhortly a word to this, I truſt for it, yea, I am not without hope in it, that the day is coming (and frequently have I ſought it of the Lord on your behalf) when ye ſhall ſo come to ſee the truth of what I ſay, and the neceſſity that (on your account) was on me for it, as that ye ſhall willingly acknowledge, that it was the greateſt evidence of my dear and tender love in the Lord to you, which next to his glory led me to it, and that otherwiſe I ſhould have been wanting of the expreſſion of that true and ſincere love which ſtill I have unto you, as to the advantages I have found, which might be alſo offered, as the reaſons whereby I was moved of the Lord, to make that ſo ſtrange a change as yee account it, in owning theſe deſpiſed people called *Quakers*: I need ſay but little, if what is in this and the following Papers be well conſidered

of,

of, and I know it is my place to lie low in the fear of the Lord, and to ſpeak but little as to advantages, or any progreſs that I have made; and I acknowledge no man hath more matter ſo to do, yet in this caſe I may not be ſilent, but muſt in the fear of the Lord, give this my Teſtimony to the pretious people, and the truths of God aſſerted by them, that they do truely and really, both profeſs and practice the new and living way in which holineſs (by mortification and ſubduing a body of ſin and death is attained, and have indeed come to the diſcovery of theſe things, even the life and power, which throughout the dark night of Apoſtacy hath lyen much hid, and hath been but very little felt, or known; yet ſuch is the goodneſs of God to that pretious people, count of them, and call them what yee will, the true power and life of holineſs is more truly known to them, and eminently holden forth by them, then by any people elſe that have come forth ſince the Apoſtles dayes, and a greater meaſure do they yet wait for, and as they are faithful, it will be multiplied on them; for the preſence of the Lord is with them, and all their oppoſers muſt fall before them. Dear Friends conſider then, how far yee have been miſtaken concerning them, and with groundleſs jealouſies carryed on with prejudice againſt them, as groſly erronious, blaſphemers and the like; Nay, nay, friends, it is not ſo, and upon ſearch yee ſhall find it far otherwayes, let your informers who many of them ſinfully take things on report without tryal, and others who for maintaining of your own intereſts have made lies their refuge, let ſuch ſay what they will, they are, and will be found a bleſſed people, who as inſtruments in the Lords hands may be called the repairers of the breach, and the reſtorers of the paths to dwell in; they own dearly, and rejoyce in the uſe of the holy Scriptures, and deſire to live up to the practice of all the truths of God declared in them. Beware then what yee ſay or think of them, and that yee approve not in the leaſt their perſecuters. And if as yet yee cannot receive what they offer, yet beware to reject it, or to judge of it, becauſe yee cannot as yet cloſe with it; the time may come when yee ſhall both ſee and receive it: If the work they are about be of God, (as undoubtedly it is, then it muſt proſper; beware therefore to be found any more in oppoſing of it, leaſt yee alſo be found fighters againſt God. As for me, I am but a child, and as one of yeſterday, yet through Grace, I am what I am; and as

I own that ſtate wherein I was, when I walked with you, for truly I can ſay there was a meaſure of ſingleneſs and ſincerity within me in it, and therefore I may not diſown it, nor any, while they ſo continue there, if they be not wilfully oppoſing further diſcovery; yet this I verily know, and can truly ſay, I then was, and now am called of the Lord to go further, forgeting the things that are behind, to preſs forward for the priſe of the high calling of God in Chriſt Jeſus, and this is that I aim at, and which thorough the help of my God, in this way ſo much by you ſo ſlighted and deſpiſed; as I keep faithful to what I know of it, I have more hope of attaining then ever.

Now that I may come to a cloſe, I have but a few words more to ſay to ſuch of thoſe to whom theſe Papers are directed, who are gone beyond Sea, if at any time this ſhall come to their hands, which is to deſire them in the fear of the Lord, to conſider ſeriouſly what is therein ſaid unto them in particular, and if without prejudice in ſoberneſs they wait for it, I am hopeful, it ſhall be ſaid unto them, how came yee here? and what do you here, ſeeking to uphold that which I am pulling down, and to bear down that which I am ſetting up? this is not your work, return from whence yee came, and it ſhall be ſhewn unto you. Dear Friends, (for ſo are yee to me) whither yee will hear or forbear, yet know of a truth I ſpeak not unto you without a warrant.

Written in the 11*th Month in the year* 1664.

Alex. Jaffray.

A Lamentation *over, and an Expoſtulation with the People of* Scotland, *for their ſo gain-ſtanding and oppoſing the appearance of God among the Lord's People, called in deriſion* Quakers; *And for their foul Defection and Apoſtacy from what the primitive Proteſtants and Reformers were, (whoſe ſucceſſors they boaſt themſelves to be) yea and from what they have been but of late dayes themſelves.*

OH, oh, people of *Scotland!* great is my ſorrow of heart for you; and when I conſider your ſtate and condition, many times my ſoul mourns, and pangs take hold of me, as of a woman in travel, and I cannot ceaſe, but take up a lamentation over you, if poſſibly any of you hereby may be reached and awakened out of the deep ſlumber of ſecurity, whereinto ye have fallen, to conſider your wayes and turn unto the Lord, from whom ye have deeply revolted, and againſt whom ye are fighting in this day; and his appearance ye are calluminating, blaſpheming & oppoſing, as witneſſeth too manifeſtly your ſavage and cruel dealings with the Lord's people, whom he hath framed for himſelf, and who do and ſhall ſhew forth his praiſe to the ends of the earth. Oh, oh, your cruel mockings, your hard ſpeeches, your inhumane uſage of them, one way and another, is noticed and marked before him; yea, it is writ as with a pen of iron and a point of a Diamond, and the leaſt grain weight of their ſufferings by him is regarded, and he will be avenged of their enemies, and repay them double; yea, great is the indignation and wrath of the Lord againſt you; verily I have felt it, yea, I have ſeen it (and many others with me) burning like a very Sea of fire and brimſtone, ready to break out upon you, as certainly it will do, and ſweep you away to the bottomleſs pit, if ye do not prevent it by ſpeedy and unfeigned repentance. Alas unthankful People, do ye ſo requite the Lord? is this the fruit ye bring forth to him, after he gave you deliverance from your enemies, and peace and reſt round about? remember and call to mind the rock from whence ye were hewed out of, and the pit from whence ye were digged, and conſider your poor, low and deſpi-

cable

cable condition, and your fore-fathers eſtate, in the day of your and their nativity, when the Lord firſt viſited you in *Egypt*, the darkneſs of Popery I mean, and gave unto your fathers a little *Goſhen*, where they had light, when the *Egyptians* (ſuch as remained Papiſts) were choaked with the thick darkneſs; and after when the Lord called them forth out of *Egypt*, and they begun to remove, having a red Sea before them, *Pharoah* (Antichriſt in the Pope) and his complices behind, and mountains on every ſide, yet the Lord was with them, and did fight on their behalf, and they ſaw great wonders in *Egypt* and in the Wilderneſs, but with many of them God was not well pleaſed, for they tempted him exceedingly, whereby the Lord was provoked to ſwear againſt them, that ſuch ſhould not enter into his Reſt: and Oh, how have ye their poſterity, luſted in your hearts to return into *Egypt*, becauſe of the onyons, and garlick, and fleſh-pots thereof, and others of you would not go forwards at the command of the Lord, but ye would ſit down in the Land which God never appointed for your reſt, for it was but the wilderneſs, and ye made to your ſelves of it a reſting and dwelling place, where ye thought to have planted Orchards and Vineyards, and to have eaten of the fruit thereof, whereby it came to paſs, that ye loathed the Manna from Heaven, and the Lord became wroth, and ceaſed to rain of it any more down upon you; and ye did eat of the fruit of your own doings, and your Vineyards which ye planted, brought ye forth abominable fruit, whereby your ſouls were diſtaſted, and many of you became to be paſt feeling of God; and the Manna from Heaven became ſuch a myſtery unto you, as it is at this day, as — that ye own ſuch a thing, deluſion and blaſphemy; and the cloud by day, and the firy-piller by night, which the Lord gave to your fathers to lead them, have you turned your backs upon, and ſhut your eyes, that ye might not ſee, and the Lord was provoked to remove it from you, and it ceaſed to appear, and your fooliſh hearts were ſo darkened, that ye denyed altogether ſuch a thing, and at this day ye call it a fancy, *viz.* the Revelation of God's Spirit. Oh, oh, how are ye degenerated into a ſtrange Plant, who were a noble Vine, a right ſeed! how have ye turned from that which was the rock that followed your fathers, was their ſtay, was their Manna, was their Leader and Guid, their *Moſes*? but have ye not ſaid with them, who typically did repreſent your eſtate,

eſtate, As for this *Moſes*, we know not what is become of him, let us take our jewels and ear-rings of gold, and make it into a god, that may go up before us into the Land; and now after your long and ſore travel in the Wilderneſs, wherein ye have abode many years, going backward and forwards, wandring up and down, having loſt the ſight of the cloud which pointed you the way, and forgotten that rock which followed and accompanied your fathers, out of which living waters flowed to their refreſhment (which rock was Chriſt) and after many of your carkaſſes have fallen, becauſe of unbelief, and more are yet to fall. It hath pleaſed the Lord to raiſe up to us, among your ſelves, that Prophet whereof *Moſes* wrote, and his Word we have heard ſounded forth (which is near even in our hearts) ſaying to us by the powerful breath of his Spirit, *Ariſe, ariſe, this is not your reſt, it is polluted, it will deſtroy you with a ſore deſtruction*; and the voice was ſo powerful, that it hath quickned us, who were dead with you while we were living, and the firy-piller hath appeared to us, glory to God for his gift, and ſhineth forth with beams of glory; and the Lord hath opened the windows of Heaven, and rained down on us the Manna from Heaven, which is the food of Angels, and not like the Manna which the *Jews* did eat and died, but that which feedeth us unto life everlaſting; and the rock, even the eternal rock and ſalvation of Gods people is revealed unto us, out of which ſpringeth pure living water from the fountain of life; and *Joſhua*, which is Jeſus, is given us for a head to lead us into the Land of Promiſe, an entrance into which many witneſs at this day, and others are in the way, and have got a fore-taſte of the Vine-grapes of the Land, and hath ſounded forth a good report concerning the ſame, and many hath believed the report, and tryed the truth thereof, and found it to be true, even ſome of your ſelves, who were as you, whoſe eyes the Lord out of his infinite mercy hath opened, and they have found a place of repentance for all their hard ſpeeches and enmity againſt the people of the Lord (in the time of their ignorance) and his work and appearance, and have become aſhamed and confounded therefore: and I know aſſuredly it ſhall be ſo with others, who for the preſent (through the ignorance that is in them) may be perſecuting the Saints of God; but alas, alas, how dangerous and deplorable is the condition of the moſt part of you, for the time, with whom our teſti-

mony can have no room, nor find place in you; and the good Land, whereof we report, has no more credit with you, then if it were a cunningly deviſed Fable, even the Kingdom of God and of his Chriſt, in the Revelation of his eternal Light, Life, Power, and Spirit in our hearts, which fills us with joy unſpeakable, and full of glory, and ſatisfies the deſires of our ſouls; ſo that we have true content in the injoyment of our God, and have all and abound, poſſeſſing him in whoſe favour is life, and at whoſe right hand are pleaſures for ever more; the ſtreams thereof, your thick walled priſons, and bolted gates, within which ye ſhut us up, cannot hinder from flowing into our ſouls, and for the pretiouſneſs and excellency of his dear and ſweet love, which he hath cauſed, and does cauſe us to feel ſhed abroad in our hearts, are we made willing patiently and contentedly to go thorow all the reproach and oppoſition we can meet with from you, if poſſibly we be made inſtrumental to reach ſome of you, that thereby ye may be ſaved with us, and induced to walk in the Light of the Lord with us, which has appeared and ſhined forth in its glory, and (as *Solomon* ſaid) *Truly it is a ſweet and a pleaſant thing to behold the light.* O how ſweet is it, how pleaſing, how refreſhing, how healing, how comforting, how ſure a Guide; what aſſurance and ſatisfaction it gives to the ſoul, none knows but ſuch as are come to perceive it in their own hearts: this, this was it diſcovered unto your fathers the many groſs abominations and ſuperſtitions of Popery, ſo that they came to loath and abhor them; this led them forth out of *Egypt*, this diſcovered unto them *Babylon* the mother of fornications, and the cup wherewith ſhe had bewitched them; ſo that they had no reſt till they vomited up ſo much of the ſame as they perceived to be poyſonous. And oh, had you their poſterity kept chaſt to the leadings of the Lord by his Light, which was near unto you, as well as unto them, even the light of Chriſt, which enlightens every man that comes into the world, and ſhineth in darkneſs, though the darkneſs cannot comprehend it; had you (I ſay) kept chaſt thereto, and given it the preheminence above all, how unſpeakable had your happineſs been at this day, and now is your miſery the greater, that ye have adulterated there-from, and become ſo impudent and ſhameleſs as to deny it for a leader, or to give it the preheminence, for have ye not ſet the letter of the Scriptures above it, and made them un-

to

to your ſelves a golden Calf to be a Guide, Leader and Rule unto you, whereas if ye had given them the proper place, ſetting them under the Light and Spirit of Jeſus Chriſt, from which they came, and to which they point, it being their own teſtimony, that they are not that light, but were given and ſent forth to bear witneſs of the light, that all in the light (not in them) might believe: I ſay, had you given to them their proper place, they had been as jewels and ear-rings of gold unto you, and uſeful in their room, whereas, through your abuſe of them, and ſetting their teſtimony above the inward and immediate teſtimony of Jeſus, which is the ſpirit of Prophecie (*Rev.* 19. 10.) they are become your ſnare, and a ſealed book unto you, that ye cannot read nor underſtand their interpretation, becauſe ye have gone from the key (the Light and Spirit of Chriſt) which would have opened them unto you, and now they are parables unto you, and dark ſayings, though you call them plain; but plain indeed are they, and eaſie to be underſtood by the children and Babes of Light; and becauſe ye have ſo gone a whoring from that which would have proved a ſoveraign remedy and antidote againſt the wayes and wiles of the Devil, and *Babilons* cup of fornications, therefore the light being a holy, pure and chaſt thing, hath been provoked much to withdraw, and ~~have~~ have cauſe to be afraid, you leſt it eternally depart from you, and you be ſhut up in blackneſs of darkneſs, who hath ſo forſaken and undervalued your own mercy, and miſprized the gift of God unto you, given you to profit withal, and which only can open your eyes, and give you the knowledge of the glory of God, which is life eternal; and you being wandred from the light, which is the firſt principle and key to open up the oracles and myſteries of God's Kingdom; you have come to read the Scriptures with a falſe eye, and have underſtood them, (yea and uſed them) as weapons to fight againſt the appearance of Chriſt in his people at this day, as the *Jews* did againſt the ſame Lord Jeſus Chriſt in his appearance according to the fleſh at *Jeruſalem*, they diſputed againſt him from the Scriptures, whereas they teſtified of him; but the vail was upon their eyes, and they had loſt the key (which was the light and Spirit of Chriſt that gave them forth) which their Teachers had taken from them, as your Teachers have done from you. Oh, let this be a Lamentation for ever, that of the rock that be-

got you, yee are become so unmindful and turn'd against that which was the very life, marrow and substance of your reformation, and you having lost the same, what remains but a dead carcass, or rather an image of a reformed Church, ~~[illegible]~~ with a wrong spirit, which is the life of the Whore, Beast, and false Prophet, who are all for the Pit. And O! how have yee betrayed your own cause, and given it a way into the hands of your enemies, as appears by your arguments yee make use of against us, the very self same the Papists took against your Fathers, did they not upbraid them with innovations, and the novelty of their Religion, being but of a few years and dayes standing; did not they upbraid them with the fewness of their number? did they not upbraid them with their ignorance, calling them idiots and unlearned, as indeed they were to Humane Learning many of them; but they were taught of God, which was far better, did they not nick-name them, calling them after such base and contemptible names, whereby to render them odious unto the people? did they not raise up many false slanders and reports against them? did they not persecute them with fire and faggot, imprisonment and spoyling of their Goods, which they took joyfully; and did they not question them as the *Jewes* did Christ and his Disciples, and as yee do us concerning the authority who gave them a command to preach and reform; and had your Fathers any recourse to make, but unto that which could well bear them thorough, as it does us to day, *viz.* the immediate call of Gods Spirit in their hearts; and have yee not so used us, have yee not nick-named us, and raised many false reports concerning us, and greedily sucked in the fame of them from others who invented them: Oh how strange have we been and are to you at this day, have yee not refused us, the name of Christians, which yee will not scruple to give to drunkards, cursers, whoremongers, murderers, prophane and abominable persons among your selves, whom yee own as your Church members, have yee not called us worse then the very vilest of men, even then Turks or Pagans; saying, we are unworthy to live, and have yee not given it forth that our design is to overthrow and root out of the world the Christian Religion, and that we strike at the very foundamentals thereof: Oh that we should be so mistaken by you, if your Predecessors were live in the body, many of them we could willingly appeal

unto

unto and next under God, ſet them to judge betwixt you and us, in this matter, and we are ſure they would not have ſo miſtaken us, as yee have done; for (although they had not come to ſee things as they are at this day ſeen, and were far ſhort of the knowledge God hath now given to his people, being as it were the morning dawning, or twy-light unto them) ſo that they had not diſcovered the bottom of all *Babilons* treaſures, nor got rid of the many inventions and traditions of men, yet a meaſure of truth many of them received from the Lord, and were gathered in a meaſure to walk in the Light, and life thereof, (and had confidence in the Lord to ſeal their Teſtimony with their blood againſt the Man of ſin) and they being in a meaſure of truth themſelves could not but have known us, for all the children of light, and who are begot of the living word of truth, which gives a diſcerning to know one another in the truth, and in the light and ſpirit, which firſt begot them, and this is the true rule of knowing one another, and who come hither can dearly own and haue union with others as brethren, though differing from them in ſome things, if they can feel them in the living word and ſpirit of truth in which their life ſtands, and their fellowſhip and communion with God, and one with another; and it's not the many opinions agreed upon that is the bond of peace, but the unity of the ſpirit; now yee having wandred from the Word of truth, and light and ſpirit of Chriſt, which gives and preſerves in the diſcerning and feeling one another, as members of one body, yet retaining ſomewhat of the form of truth and ſome of their opinions, yee could not but miſtake and oppoſe us, as your greateſt enemies, and your fathers enemies alſo, in whoſe ſucceſſion ye ſo much boaſt, though we be much nearer them then your ſelves, both in principles and practices (excepting ſome things they had not got rid of ſome of *Babylons* wares and baggage, which they brought away with them, I mean ſome Popiſh opinions, cuſtoms, and traditions which in that day paſſed for the matters of God, but now they are ſeen in the light, which hath broke up in a greater meaſure to have Antichriſts ſuperſcription upon them, and *Babylon* the Whores ſuperſcription, which we coming to diſcern could not but give her what was hers; now it hath been ſo alwayes that ſuch who have got into the form of truth, and not into the power ſpirit and life thereof, hath moſt perſecuted theſe

who

who had come thereunto, witneſs the Profeſſors among the *Jews*, with their Prieſts, Teachers, Doctors and Rabies, who were the greateſt enemies to Chriſt and his Diſciples. Oh how ſhall I bemone and bewail you people of *Scotland*, who have been and are in your own apprehentions exalted unto the Heavens, and looked upon your ſelves, and were ſo reputed by others, as the choiceſt Nation in the World for the purity of the Goſpel, and Goſpel Worſhip, and Ordinances: Oh how are yee fallen, and become a hiſſing and reproach to all round about you, and the enemy hath gotten this advantage over you; ſaying, ah ſo would we have it, this is the day we looked for, and it is come, is this the royal and magnificent City which gave her ſelf forth to be the praiſe of the whole earth, and a dread and terrour to her enemies round about, let our eye look upon her, for ſhe is become defiled, ſhe is become as one of us; how is the ſtately City fallen! how is her glory defaced! how is her bulwarks and walls broken down, who boaſted in the ſtrength of them, as if the gates of Hell could never have prevailed againſt her: Oh how have yee given occaſion to the enemy to revile and reproach you, and the living truth of the living God, by and through you hath ſuffered alſo, and the name of God hath been exceedingly diſhonoured, and blaſphem'd, and many hath been tempted in their hearts by your miſcarriage to think all Religion a mockery and deluſion: And Oh how have yee quite loſt and fallen from that ſimplicity and honeſty that was in your forefathers, and in ſome of your ſelves alſo in the time of your infancy and poverty, but now yee are grown up, and become wiſe and rich, lacking nothing but having all; Oh were not your thoughts of your Reformation ſuch as nothing could have been added thereto, but as if the topſtone had been put thereupon, and the frame and building had become intire; but alaſs, alaſs, what ſhall I compare you to, but even to *Laodicea*, whoſe thoughts where ſuch of her ſelf, and yet ſhe was poor and miſerable, and naked, and wanted the eye ſalve, which is the light which yee alſo want, and you are become luke-warm, neither hot nor cold, and are near to be ſpewed out, as many of you are already; Oh how is your Gold turned into braſs, and your ſilver become droſs, and your wine become water; how are your Nazarites that were white as ſnow, and pure as wool become black as Charcoal; how is your Glory turn'd into ſhame, your ſtrength into weakneſs,

your

your zeal into a cold neutrality, concerning the cauſe and work of God, but in ſo far as ye are perſecuting his witneſſes, only becauſe they are more righteous then your ſelves, and there is ſcarce one to be found among you all to day, bearing a ſutable teſtimony for God, according to your own very principles, and ye have not the hearts to ſuffer for that which ye formerly cauſed others to ſuffer for by you, who would not go along with you in that which ye called the cauſe of God, and the intereſt and concernment of Jeſus Chriſt. Oh, how hath this day diſcovered you! how are ye ſtripped, and your nakedneſs laid open? how are ye become an hundred fold more vile then other Nations, who never had ſuch a Profeſſion of God and of his Truth, as you have made. Oh, oh, how are my bowels troubled for you!

19th. of the 10th. Moneth 1664.

George Keath.

A Demonſtration *of the Apoſtacy and defection of the (ſo calied) Church of* Scotland, *from what their Fathers, the Primitive Proteſtants, and Reformers were in Principles, to the number of* 14. *or* 16. *and in many practiſes alſo, wherein their Apoſtacy alſo and defection from what they have been themſelves, but of late dayes in ſeveral particulars is hinted at, and there vile relapſe into Popery (out of which they were never cleanly extricate) is diſcovered, and their treachery laid open in the matter of their Covenant which they cryed up as the glory of their Nation, and the concernment and intereſt of Jeſus Chriſt, which now they have trampled under feet as the myre in the ſtreet, and think ſhame of it as if it had been a Whores brat.*

IN love and compaſſion to your ſouls, if happily any of you may be convinced, and in the will and commandement of God, who hath laid it upon me, to ſhew unto you your abominations; if thereby his Witneſs in your conſciences may be reached, and ye brought to ſome ſenſe of the evil of your wayes, that you may repent and find mercy of him; and not out of any evil will (the ſearcher of hearts knows) I bear to any of you, I ſhall proceed to demonſtrate the Apoſtacy of your Church and Nation, Prieſts and People, from what the primitive Proteſtants and firſt Reformers were, whoſe ſucceſſors ye boaſt your ſelves to be, that ye may ceaſe your glorying in the fleſh, and may know the Land of your nativity and deſcent, which is but from *Hagar*; and though ye call your ſelves the children of *Abraham*, yet ye have not his faith, but your father is an *Hittit*, and your mother an *Amorit*, which was the challenge of the Lord even againſt them who deſcended from *Abraham*, and were according to their profeſſion the choiceſt people in world for Religion, but they were gone from *Abraham*'s faith, and the Spirit and Principle which guided him, which was Chriſt the Light; for *Abraham* ſaw his day

day and rejoyced in it; for before *Abraham* was, he was; and ſo are you generally gone from the ſpirit and life of your Fathers, which was the kernel, and have kept the husk and ſhell as the *Jews* did, who put Chriſt to death, as you have done, and are doing; and I can inſtance to you ſome of your Fathers, who were honeſt and faithful ſervants to God in their day, who ſaw your Apoſtacy and defection coming; namely, *John Knox*, *George Wiſhard* and *John Welſhe* (as appears by this mans Epiſtle with ſeveral other that's extant this day) who by the ſpirit of Propheey foretold, that Chriſt ſhould be again crucified in *Scotland*, as he hath been and is amongſt you, as he was among & in us alſo, till it pleaſed the Lord to raiſe us up together with him; and the Son of Righteouſneſs hath ariſen upon us, with healing under his wings, and we witneſs the Son of God come, and we have been made to look upon him, and mourn becauſe of our piercing of him, and he hath comforted us after all our ſorrows, and brought us to walk in the light of his countenance, and begotten us unto a living hope by his Reſurrection from the dead, and ſuch need no verbal demonſtration of your Apoſtacy, ſeeing the ſame in the light, as it were engraven upon your foreheads in great letters, ſo that he who runneth may read, who have an eye or ſenſe to perceive; and that ye are ſo unſenſible your ſelves, it argues a very great deadneſs, that hath overflown you: but becauſe many cannot read in the Spirit your defection and Apoſtacy, as neither can ye your ſelves, therefore I ſhall make a viſible demonſtration of it unto you, which ye cannot ſhun, though ye would never ſo fain, (for the witneſs ſhall ariſe in your conſciences, which ye ſhall not be able to hold down, and juſtifie my declaration) from drawing a parallel betwixt your fore-fathers principles and practices, and yours; ſo will all who have the leaſt meaſure of ingenuity and true underſtanding, ſee how ye have gone from them, and quite loſt the true Proteſtant cauſe, for which the Lord firſt raiſed them up, and how ye have healed the wound of the beaſt, which your fathers gave it.

Let all who have any meaſure of ſimplicity among you, and deſires to know the perfect way of God, ſeriouſly conſider, that for which the Lord raiſed up his witneſſes in all ages againſt Antichriſt, and myſterie *Babylon*, who ſtill gave her ſelf forth for the Spouſe of Chriſt, but was indeed a Harlot, and deceived the In-

habitants of the earth by her mask, getting many of the outward forms and words of the Saints, the ſheeps cloathing, but inwardly adulterated from the life and Spirit of Jeſus Chriſt, the only foundation of the true Church; and was not the ground of the Dragons, Whores, Beaſts, falſe Prophets quarrel againſt the Martyrs and witneſſes of Chriſt principally this? that they held the teſtimony of Jeſus, which is the ſpirit of Prophecie (*Rev.* 19.10.) and bear witneſs againſt the Whore, who had the form retained without the power, yea denyed the power of godlineſs, denyed the teachings and leadings of the Spirit of Chriſt, and the Revelation of him in the hearts of the children of men? (this is the Antichriſt who denies Chriſt the Son come thus in the revelation of himſelf in the heart; for that coming of Chriſt in his bodily appearance at *Jeruſalem*, Antichriſt will not, does not deny it, being he knows it will never harm his Kingdom; ſo to confeſs him come, providing Chriſt his Kingdom be not ſet up in the heart.) now was there not ſuch a diſpenſation in the earth, were there not a people in the Apoſtles dayes, who witneſſed Chriſt come again in ſpirit, according to his promiſe? who ſaid, If any keep my commands, I and my Father will come and dwell with him, And again, I go away, but I will not leave you comfortleſs, I will come again unto you (*John* 17.) And after the Reſurrection and Aſcenſion of Chriſt, were they not indued with the Spirit from on high, and filled with the holy Ghoſt? did they not live in the Spirit, walk after the Spirit? did it not give the knowledge of the myſteries of God's Kingdom unto them? did not the Spirit of Wiſdom and Revelation open the eyes of their underſtanding, to know the love of Chriſt, which paſſeth knowledge? and while they kept here, did they not remain a pure chaſt Church unto Chriſt? and while the eye was kept open and ſingle by the revelation of the Spirit of Truth, could the Dragon, or Whore, or Antichriſt prevail over them? could the many traditions or inventions get place, as the Ordinances of Chriſt, had they kept to the evidence and demonſtration of the Spirit of God? Now was not the principal Defection and Apoſtacy from this, even the pure chaſt Light, Life and Spirit of Chriſt revealing God, and the things of this Kingdom unto them? and when people wandred from this, there the inventions took place, and *Babylons* cup was drunk, for the vail came over, whereby the true diſcerning was

loſt,

loſt, and a wrong eye opened, which could not but judge amiſs of the things of God, and of his People, and wreſt and abuſe the Scriptures. Now ye who ſay, That there was indeed ſuch a diſpenſation, but now it hath ceaſed, and is never any more to take footing in the earth, do ye not hereby demonſtrate your ſelves to be of the whoriſh Church? for hath not this been her plea all along this dark night of Apoſtacy, that the Revelation, Teachings, and leadings of the Spirit of Chriſt is ceaſed? therefore another Head was ſet up in the Church then Chriſt Jeſus, and the Pope and his Council was made Judge to determine all controverſies of Religion, and no man was to look at an infallible Judge, (the Spirit of Truth within him) and are ye not become as bad, who openly affirm, that ye are not led by the infallible Spirit, and conſequently not by the Spirit of God; and your Church Confeſſion of Faith ſaith, *The former way of God's revealing himſelf by Prophecy and immediate Revelation, is ceaſed; and God hath committed his counſel wholly into writing (or to the Scriptures) and nothing is to be added thereto by any new revelation of the Spirit.* And oh, how far are ye in this point degenerated and apoſtatized from the primitive Proteſtants and Reformers, who not only affirmed, that there was immediate Revelations from God, and that the Spirit of Prophecie was not ceaſed, but witneſſed the ſame in themſelves, and foretold many things of conſequence by the ſpirit of Prophecie, which came to paſs: did not *John Knox*, and *George Wiſhard* prophecie exceeding clearly? of whom it was ſaid, *That from the day he entred upon his Miniſtry, to his death, there never came a ſtorm upon the Church, but he foreſaw the end of it*; as may be ſeen in the Book of the Reformation of the Church of *Scotland*; and many others did prophecie, as ye may read in *Fox's Book of Martyrs*: and was not this the main and only pillar of the Proteſtant cauſe againſt the Papiſts, who ſhould be the Judge of Controverſies, and the interpreter of Scriptures? The Pope and his Council, with the Fathers, ſaid, The Papiſts; no ſaid the Proteſtants, but the Spirit of God. And I read in the fore-cited Book of Martyrs, how when ſome who were burnt for their teſtimony to the Truth, in Queen *Maries* dayes, were called before the Popiſh Clergy, and Biſhops who diſputed with them; and when the controverſie aroſe concerning ſuch points or Scriptures, the Popiſh party alleadged the determination of the Church; but the Martyrs pleaded for the determination of the Spirit of God: and when it was queried, if

ſuch had the Spirit of God, and it was unſwered, Yea, (and one brought that Scripture for his aſſertion, *who is Antichriſt, but he that denyeth that Chriſt is come in the fleſh*) the people partly flouted thereat, and laughed them to ſcorn, as yee do us at this day, becauſe we affirm that we have the Spirit of God, and that Chriſt is come, and his life made manifeſt in our mortal fleſh as ſaith the Apoſtle *Paul*: And that which ſounds very harſh in your ears at this day, and is mocked at by you, yea, accounted deluſion and blaſphemy, *viz. Enthuſiaſm*, or the Inſpiration of God, and the motion of his Spirit; was a thing uſually known, profeſſed, and poſſeſſed alſo by them, as may be read at large in the aforeſaid books, and they ſaid faith was the Inſpiration of Gods Spirit, (and ſo it is, and I deny that there is any true faith, but that which comes as really and immediately from the inſpiration of the Spirit, as ever *Paul*, or *Peter*, or any of the Apoſtles and Prophets witneſſed the ſame, whom yee your ſelves acknowledge to have been inſpired, and were they now living yee would hiſs at them as yee do at us; calling them *Inthuſiaſts*: and Oh what a time are we fallen in, that the inſpiration of the Spirit of God which is the very breath of life into the ſouls of the Lords people, ſhould be ſcorned, and ſuch as witneſs ſuch a bleſſed and glorious diſpenſation, nick-named *Fanaticks* and mad men, even by them who have pretended ſo highly to be the reformed Church, and at ſuch a time wherein the day of God is broke up in ſuch clearneſs in the midſt of them, yet they know it not.

2. Your fore-fathers the primitive Proteſtants and Reformers, who ſaw a little further into myſterie *Babylon* then others that went before them; for the day brake up gradually, and there ſucceeded a people who ſaw over theſe, who compiled, or rather Engliſhed the Service-book, and they diſowned it, as they did alſo all other ſet forms of Prayer, and cryed them down as dead lifeleſs things, and they were for a worſhip in Spirit: thus it was, but even of very late dayes, in Queen *Elizabeth* and King *James* the ſixth, and ſuch were nick-named by their enemies *Puritans*; and they affirmed that the Spirit of the Lord was only to teach them to pray and worſhip, and not any Book or Man whatſoever; and were not ſet forms of Prayer cryed down alſo in *Scotland*, as lifeleſs barren things (and the ſervice-Book denyed) and now have ye not again licked up that vomit, and through your Cities men ſet up (moſtly alſo ſcandalous in their converſations) at ſuch hours of the day or night to read a

ſet

ſet form of Prayer? and is there any material difference betwixt this and the Service-book? And have not your brethren in *England* taken it up again? and when it's offered to you to read, will ye not alſo do the like? there is no queſtion of it, but moſt of you will, and worſe alſo, when ye are put to the tryal; and oh, what a myſterie is it to you, praying and ſinging in the Spirit! are ye not become ſo impudent, as to mock this alſo, as I have oft witneſſed my ſelf, when your Church-members hath been ſo ſhameleſs as to cry in the very ſtreets at us, when paſſing by, *When came the Spirit laſt upon you, give us a Prayer from the Spirit?* And do ye not flatly deny praying and worſhipping in Spirit, who deny *Enthuſiaſm*, which is to ſay, being interpreted (for it's a Greek word) the inſpiration of the Spirit of God, which is the only flame that kindles up holy [illegible] in the ſoul after God? and you who can prate and talk unto God without a Book in your Pulpits, and chief places of the Synagogues, and elſewhere (in your own wills and times, and in the wills and times of others) from a rhetorical ſtrain, as if ye were complementing ſome great Prince, your prayers are as life leſs and ſpiritleſs, as thoſe ſaid of the Maſs-book; and were ye come truly to the ſpirit of prayer, ye would know a bridle to your tongues (without which your Religion is but vain) and that the Spirit of God, which bloweth as well, when and where it liſteth, is alſo as far from being limitted to ſet times as to ſet forms; and we read not in the whole Scripture, that the Lord hath appointed any ſet times of prayer under the Goſpel, to his people at all, whoſe great and moſt important work, is to wait the movings of the Spirit of Life from God at all times, whether to pray or give thanks, or to any other ſpiritual exerciſe; and bleſſed are they who come hither, for they ſhall know that it is not in vain to wait upon the Lord; for we have waited patiently upon him, and have witneſſed, and do witneſs the pourings forth of the ſpirit of Prayer and praiſe, ſupplications and thankſgivings (filling our hearts and ſouls night and day) to the God of our life; and true prayer is the gift of God, which cometh not at all in mans will or time, and therefore the ſeaſon is to be waited for, which God hath kept in his own hand, and hath the key of the heart to open it when he pleaſeth, and the key into the houſe of prayer, where is the throne of grace, without acceſs to which, in the drawings of the Spirit of life, man hath no acceptation with God, nor his ſervice or worſhip; all is but idola-

try

try and abomination, only ſuch who come to God, through the Mediator and Interceſſor, Chriſt the Life, feeling the living drawings thereof in the particular, are accepted of him, and made joyful in the houſe of prayer; and hath it not been the regret of ſome among you (and may be yet when ye are in a ſober mood) that the ſpirit of prayer is much loſt, and a dry complementing of God come in the room thereof?

3. Were not your fore-fathers, the primitive Proteſtants and Reformers, a ſeparated people? did not they diſown the Popiſh Aſſemblies, and their preaching and worſhip as idolatry, and forſake it? and did not thoſe called *Puritans*, both in *England* and *Scotland*, ſeparate themſelves from the other party, who ſtuck to the Service-book, and other ſuperſtitions? and did not the ſober people in *Scotland*, in the former times of Prelacy, ſeparate from the Prelatical Aſſemblies and their Conformiſts? did they not meet apart, and talked together of the work of God on their own hearts, and worſhipped God in Spirit, and his bleſſing and preſence was among them, while they kept chaſt to him, and mixed not with Idolaters? Now, have ye not apoſtatized herein alſo, and mixed your ſelves in with the profane rabble of the world, as bad and worſe then Papiſts, Turks, Pagans, which hath provoked the Lord to withdraw from among you, and ye can pray and ſing, and communicate with ſuch? Is not this *Babylon* indeed, which is to ſay, *Confuſion*? and is not our ſeparation from you alſo, as juſtifiable as the ſeparation of your fathers from Papiſts, being we have found you to be of the ſame ſpirit, and moſtly of the ſame principles and practices with them, and generally, as wicked, looſe, ſcandalous, prophane and covetous, and abounding with all manner of iniquity as they? and are not all ſuch Idolaters (is not the covetous man an Idolater, whereas covetouſneſs is idolatry, as ſaith the Scripture?) and are not all Idolaters to be denyed, as to any fellowſhip with them in worſhip? and your fathers did not plead ſuch dirty ſtuff (as you the Profeſſors) have learned now to do (to ſhun the Croſs) for keeping the Popiſh and Prelatical party, their Aſſemblies & Service-book worſhip, alledging, That *they ſit in Moſes chair, and therefore are to be heard, and we may take their good, and leave their evil.* Such reaſons prevailed not with your fathers (nor ought they, for the Chriſtians come not at all to the Scribes and Phariſees, who ſit in *Moſes* chair, but meet apart, unleſs to bear a teſtimony againſt them; and bad men with all their

good

good words, can never edifie a ſoul in faith or true knowledge, which is life eternal; all they can do, is to edifie in the notion, and feed the wrong part and ſpirit, which delights in the notion of truth, and is ſatisfied in the notional knowledge, out of the life; and the fineſt, trueſt words out of a bad mans mouth, can never reach the ſeed of God, either to the raiſing of it up, or refreſhing it, but on the contrary, burdens and kills, as ſaid the Apoſtle of the falſe Apoſtles, who had the letter, and were Miniſters of it, out of the Spirit and Power; and the letter (ſayes he) kills, and ſo we have found it in our experience; but theſe above-mentioned arguments have prevailed with you; ſo that ye are herein alſo apoſtatized from them.

4. Your fore-fathers denyed the Church of *Rome* to be a true Church, and her Prieſts, and Teachers, and Biſhops, and Popes to be the true Miniſters of Chriſt, but called them Antichriſtian, and her the Whore of *Babylon*, and the Pope Antichriſt; from which teſtimony, you their poſterity generally have ſhrunk, ſaying, that the Popiſh *Roman* Church is a true Church (though corrupt) which doctrine is generally maintained by you, and I have heard it aſſerted by thoſe of no ſmall profeſſion, and it hath been preached in publick, and that their Miniſters are true Miniſters, though corrupt: And you ſay, if a Popiſh Prieſt ſhould baptize a child, it holds good, and is a true Baptiſm; and this ye are driven to maintain by the hairs of the head (ſo to ſpeak) when ye are arraigned, both by the Papiſts on the one hand, and by us on the other, concerning the riſe of your Miniſtry, and the call of your firſt Reformers to preach the Goſpel; for ye are drawn to a pittiful Dilemma, or Alternative, which is to confeſs, that either your firſt Proteſtant Reformers and Preachers were lawfully called by the Popiſh Prieſts and Biſhops, to their Miniſtry, and conſequently, that theſe Popiſh men were true Miniſters of Chriſt, or elſe to grant they were called immediately of God; and ye find it moſt ſafe to uphold your Kingdom, to yield to the former, though againſt the hair, rather then to confeſs the latter; and a third ſhift cannot be invented, and ye ſhould be conſtrained to give away the main pillar of your cauſe againſt us, and hough your ſelves, & ſuffer the root upon which the National Miniſtry grows, to be ſtruck at by your own conſent; for your main plea againſt our miniſtry and Miniſters is, *Who ſent you? have ye the call of the Church? how can ye preach unleſs ye be called?* Our anſwer is,

we

we are called of God, immediately by his Spirit, as was *Iſaiah*, *Amos*, *Paul*, and many other ſervants of the Lord, who never had a call from man; and all that men can do in this point, is to approve, conſent to, have union with ſuch as are called of God to the work of the Miniſtry, which we dearly own, and refuſe not to be tryed by ſuch as have a ſpirit of diſcerning, and the approbation of ſuch is accepted by us. Now ye reply to us after this manner, *Immediate calls are now ceaſed.*

5. And this is another weighty point, wherein ye have apoſtatized from your fathers the primitive Proteſtants, whoſe anſwer was the ſelf-ſame with ours to the Papiſts (who asked them concerning their call to the Miniſtry) that they were called and moved thereto by God; and it was one of the points of *Dittay* againſt that faithful Martyr of Jeſus Chriſt, *George Wiſhard*, one of your fathers, whom the Papiſts burnt for his teſtimony) that he had taken up the Miniſtry in his own head, and at his own hand, and was not called to it; which may be ſeen in the fore-cited Book, called the Hiſtory of the reformation in *Scotland*, which Book ye generally own, and it ſhall be a witneſs againſt you; and your fore-fathers were far from that poor ſhift you their poſterity run your ſelves upon, that they were called of the popiſh Prieſts and Biſhops; for neither were the moſt part of them called by ſuch, nor any other creature, and ſuch as were called by them, diſown'd their call, and denyed them to be the true Miniſters, or their Church (though corrupt) a true Church, as ye now generally maintain: And in the by I would ask you one queſtion; if the popiſh Church be a true Church (though corrupt) as ye affirm, why have ye ſeparated from it? and how can ye juſtifie your ſeparation there-from? for it's another principle of yours, *That a Church holding the fundamentals (which make it* (ſay ye) *a true Church) though there be many corruptions therein, is not to be ſeparated from.* And this principle ye have taken up to juſtifie your compliance with Prelacy, and this late Church-model and frame, which ye formerly vomited up, and not only quit it (and the poor Biſhops could not be permitted to live among you, for after you pulled them out of their places, ye baniſht them) but vowed to God againſt the ſame. And now it ſtood ſomewhat againſt your ſtomacks to receive it among you again, and honour ſuch men, as ye accounted unworthy of a foot of ground in the Nation, and excommunicated them, till ye fell upon this pill, whereby ye got it digeſted,

digeſted, *viz. The Epiſcopal party is a true Church, and therefore we ought not to ſeparate from them becauſe of their corruptions*; and ſhuning one inconvenience, have ye not fallen upon another far greater, and quite given away your cauſe into the hands of the Papiſts? for what can you anſwer them who query you, why ye ſeparated from them, being a true Church, though corrupt, as ye call it? and I believe, if Popery were urged upon you, even the blackeſt of it all (and ye have too much of it elſe) this pill of yours would help the moſt part of you to digeſt it alſo.

6. And your fathers, the primitive Proteſtants, denyed that a wicked man could be a true Miniſter of the Goſpel; as may be read at large in *Fox*'s Book of Martyrs; *No man living in mortal ſin could be a Miniſter of the Goſpel*, was their common aſſertion; and it was one of the points of *Dittay* againſt *John Huſſe*, for which he was burned, becauſe he affirmed a wicked man no Miniſter; and have ye not ſhamefully ſhrunk from them herein, who maintain it, that grace is not abſolutely neceſſary for the being of a Miniſter, and that wicked men may be Miniſters, and ye would prove it from *Judas* being an Apoſtle: Now *Judas* fell from his Miniſtry (as ſaith the Scripture) in ſelling his Maſter Chriſt, which generally your Miniſters have done; and have they not thereby fallen from their Miniſtry, ſuppoſing, but not granting, they had once been true Miniſters? and is it not exceeding ignorance, and ſtupidity to affirm, that a wicked man, who knows not Chriſt, nor the things of his Kingdom (as ſaith the Apoſtle, the natural man underſtands not the things of God) can be a preacher of Chriſt and his Kingdom? is it not as great a riddle, as who would ſay, a blind man can give a true deſcription of light, or colours, or Pilot a Ship, ſhew the right way to a paſſenger? yea, and much more; how can they preach unleſs they believe? *We believe, therefore have we ſpoken*, ſaith *Paul*.

7. Your fathers, the primitive Proteſtants and Reformers, affirmed, That any good man might be, yea, was a Prieſt and Miniſter; which alſo was the aſſertion particularly of *George Wiſhard*, and it was one point of his *Dittay*, and I read it in the Hiſtory of the Reformation of the Church of *Scotland*, a petition put up to the Queen by the firſt Reformers; That when in the (ſo called) Pariſh-*Kirk*; obſcure places of Scripture were read, any qualified man might have liberty to ſpeak and open the Scripture for the edification of the people; and it was appointed ſo to be afterwards, as

is evident by the Books of Policy and Diſcipline, framed and preſented to the Council, *Anno* 1560. which thing by you is called diſorder and confuſion; and it was an uſual practice among them, without diſtinction of Clergy-man or Layely, when they met together, to ſpeak of the things of God, and of his work on their hearts, every one according to his gift; and theſe who ſpake were not diſtinguiſhed from theſe who heard, by the name of *Maſter*, and ſtepping up into a Pulpit, and by getting the hands of ſo many laid upon them, or by a black Gown, or Canonical coat: And *John Huſſe*, an eminent Inſtrument of the Reformation, and Preacher in *Germany*, did wear a gray coat, which he gave to his friend ſome dayes before his death, as *Fox*'s Book of Martyrs relates. And ye that are ſo much againſt Women-preachers, ſome of you may remember upon a day when ye met together apart, men and women, and ſpoke of the operation of God on your hearts, without the diſtinction of Sex, and women allowed dearly, to exhort, pray or ſpeak, of God's dealings with their ſouls; and now ye would bring *Paul*'s words againſt womens ſpeaking in the Church, or rather againſt Chriſt the man his ſpeaking in them, being ignorant what women *Paul* meant, when he wrote, that he permitted not the women to ſpeak in the Church: now are not two or three, or half a dozen of men and women fearing God, gathered in his Name? a true Church; or are not two or three godly women met together, a Church, though a man be not among them? and may they not exhort one another, and pray and give thanks together? and is not that ſpeaking in the Church? and the Scripture ſpeaks of a Church in one family; and if a woman (or rather the man Chriſt ſpeaking in the woman) may ſpeak in the audience of ſix or twelve, why not in the audience of ſix or twelve hundred? and the woman having experience of God's work on her heart, and who hath felt the love of God ſhed abroad in her ſoul, is ſhe not fitter to ſpeak of thoſe things then a hundred men, who are ignorant thereof. So fooliſh are ye become in your reaſonings; and there are many living yet in the Nation, who remember of women who have ſpoke ſo feelingly, ſo lively, and experimentally of the Lord's work upon their hearts, that many eminent Preachers and Miniſters, ſo accounted, have thought ſhame to open their mouth in their preſence.

8. Your Fathers, the primitive Proteſtants and Reformers, made

made not Latine, Greek and Hebrew, and *Ariſtotle*'s Logick and Philoſophy, with other humane Learning, and the paſſing of ſo many years courſe at the Colledge, and that you call School-divinity, the qualifications of a Miniſter of Chriſt; many, yea the moſt of them, never was at Colledge, nor had the opportunity of any to go unto, unleſs to a Popiſh; nor had they any of theſe Languages or curious Arts, but were honeſt, plain, ſimple men, ſuch as ye now call Ruſticks and Tradeſmen, many of them, and yet they paſſed among your Fathers for Miniſters: but if theſe men were alive now, ye would cry, *Away with them non-ſenſical fellows? what can they ſay, they are not learned? ſhould ignorant men preach? ſhould Wives, Shoo-makers, Plow-men, Herds-men, be Miniſters of Chriſt? ſhould they incroach upon our ſacred Function? ſhould not they hold them with their Callings?* So ſay ye againſt many of us, who are not Book-learned, and are Tradeſmen, and this ſame was the very plea of the Papiſts againſt your fore-fathers, being Miniſters. See how ye have borrowed their weapons, whereby they fought againſt them, whoſe ſucceſſors ye boaſt your ſelves to be; but as theſe Popiſh arguments were too weak againſt them, ſo are they againſt us: for our anſwer to you is, though we be not taught with humane Learning, nor have the Languages many of us, wherein the Scriptures were writ, yet we are taught of God, and that is better; we have been with Jeſus, and have been made eye-witneſſes of his Majeſty; and yee are worſe then the *Jews* who crucified Chriſt; for when they admired, that *Peter* being an unlearned man did preach, yet this cauſed their admiration to ceaſe, they took notice that he had been with Jeſus, as we have been; and ſome of us can truly ſay (whereof I am one) we have learned more in one hours company with Jeſus, then we did in ſeven years from the *Gamaliels* and *Rabbies* among you, at whoſe feet we have ſo long ſitten; and we are come to the Spirit of God, that gave forth the Scriptures, and gives us their meaning and ſence, though we have not the Languages, and which all the Languages of the world cannot afford to us; and though many of us know not to preach in the excellency of mans wiſdom (and ſome of us who could, yet have renounced it) and dare not uſe ſuch a way, leſt the Croſs of Chriſt ſhould be of none effect, yet we can ſpeak, and have ſpoken, in the evidence and demonſtration of the Spirit, the words which the holy Ghoſt teacheth us; and he hath made us able

Miniſters of the new Teſtament, not of the letter which kills, but of the Spirit, which gives life; and God hath bleſſed our Miniſtry, ſo that many unto whom we have miniſtred, have been quickned and brought into the fellowſhip of the Goſpel with us; and ſuch a Miniſtry had *Paul*, which he learned not of man, and yet had Book-learning enough; and ſuch a Miniſtry God hath raiſed up in this day, which is the free gift of God, to which I bear my teſtimony, and a part of which I have received: and now is that Promiſe fulfilled, and fulfilling in many hundreds, *I will make a new Covenant with them, and they ſhall be all taught of me, from the leaſt to the greateſt, and I will write my Law in their hearts*, (in a Language which is neither Hebrew nor Greek, but ſuch as he that is born of the Spirit can only underſtand) *and I will put my fear in their inward parts*. And now our hearts are come to delight in the fear of God, which teacheth us the hidden myſterious wiſdom, which none of the Princes or Rabbies of this world knows; and by the Word and Law of God writ in our hearts, we are made wiſer then our Teachers; and when this diſpenſation ſhall fill the earth, as it is doing, what ſhall then become of the Scribe? what ſhall become of the Senator? what ſhall become of the Doctor, and Rabby, and Diſputer of this World, who ſpoke to us in a Language, that neither they themſelves, nor we could underſtand? but now ſaith the Lord, as *Iſa.* 33. 19. *Thou ſhalt not ſee a fierce people, a people of deep ſpeech, that thou cannot perceive; of a ſtammering tongue, that thou canſt not underſtand.* Glory to God, the pure Language is known, which was before *Babylon* was, wherein the many Languages came in, and the tongues of the ſons of men were confounded, ſo that they could not know nor underſtand one another. And now ye who talk of the tryal of the Miniſtry, have ye not loſt the touch-ſtone of tryal, which was among the primitive Chriſtians, and was loſt, but is found again among us, even the ſpirit of diſcerning, whereby we feel the true Miniſter in the power, and diſcern him from the falſe; ſo that his falreſt, yea foundeſt words that he hath ſtoln from the Saints, cannot deceive us; and this was *Paul*'s rule to try them who boaſted to be the true Miniſters, and were not; *I will know*, ſaid he, *not the words of them that are puffed up, but the power*; here was a deeper ſearch then into the beſt of words, into the power, what power they ſpoke from; if from the Dragons power, and the ravening Wolves power within them (which may ſtand with the fineſt words, which are the ſheeps cloathing,

cloathing, wherewith that power decks it ſelf to deceive, and ſo to devour the ignorant) or if from the Lamb's power, the power and Spirit of Chriſt, and from grace in the heart. Oh, is not that a parable unto you? we cannot judge the heart, ſay ye, nor know the ſpirit within man, which manifeſts you to be ſtrangers unto the anointing whereby ſpirits can be tryed, and to the ſpiritual man which judgeth all things; and though ſometimes ye would give it forth to the people, that ye are not againſt the teachings of God's Spirit (to you the Teachers I ſpeak) yet ye plainly deny it, both in word and practice; and ye have no other means to uphold your ſelves, whereby to purchaſe your Hires, and your Dignities and Honour, which comes from below, but to keep poor people in ignorance, from the teachings of God; therefore ye cry out ſo much againſt the Light, calling it deluſion, and bidding people beware of it; for if any people were come to the Light in their particulars, they would turn their back upon you, and deny you your Hires, and then your Kitchins would not ſmoak ſo as now, nor would ye be ſo gorgious and ſumptuous in your gaudy Apparel, nor your Wives either, which is a ſhame for to ſee, and the grief of many ſober people, to think upon your pride and vanity, the cry whereof hath come up before God to his throne, and ye may read your doom, *Iſa.* 3. 24, 25, 26. and were it not that ye deny the teachings of God's Spirit, why paſs ye ſo many years courſe at Schools to learn from men, what ye may ſay to the People? and why buy ye ſo many books, and have your book-dayes, and take no imployment but your books, except when ſome few hours in the firſt day of the week ye talk to people what ye have gathered and collected together out of old Authors, or then what ſome of you, which are better Artiſts, have moulded together by the forge of your own imaginations, and natural underſtandings, or when ye were (and that very ſparingly too) ſome little time, in that you call your Catechizing and Viſitations of Families; and the bad fruit of all this, ſhews its much loſt labour; and ye could be better imployed in holding a Plow, or digging in a field, or any other honeſt occupation, then to be deluding poor people, whom ye are ever learning, and yet ye are never able to bring them to the knowledge of the Truth; and the groſs palpable ignorance of your Pariſhioners all abroad the Nation, with their wicked lives, ſhews they are evil maſter-ſtead, and that ye are not taught of God your ſelves, elſe

your

your teachings would have better effect; and why will ye not ſuffer ſuch who are not book-learned, nor paſſed their courſe at your Colledges to learn the trade of it, to preach the Goſpel? were ye for the teachings of God's Spirit, would ye limit him to uſe only bookiſh Clergy-men for the Miniſtry, when the Spirit of the Lord inſtructs a man, though he could not read a letter? is he not well learned? is he not an able Miniſter, who hath his ability given him of God, though man hath not taught him, and yet ye cannot? away with this; and why perſecute ye ſuch who are taught of God? and ye dare not ſay, but their practice anſwers their profeſſion, and that they are better taught then your diſciples are, though they come not at you to learn; and what means the form and manner of your Sermons, when ye will take a ſentence of Scripture, or common head, as it is called, and branch it out, as *Ariſtotle*'s or *Romus* Logick hath taught you? and it is one main piece of tryal to young-men, coming forth to the Miniſtry, to make a Logical Analyſis (as it is called) upon ſuch a piece of Scripture as is allotted unto him; and he is counted a brave Preacher, who can handle his Text in ſuch a Scholaſtick method, and an honeſt plain man who is not acquainted with your School-method, nor topical places (ſuch as *Ariſtotle* an Heathen hath taught you, out of which, as ſo many [illegible] ye gather together your points of Doctrine, Obſervations, Reaſons, Motives, Means, Uſes, Applications, Amplifications) I ſay an honeſt, ſimple, plain man, who is not acquainted with ſuch trifles, but can ſpeak feelingly of the work of God on his heart, ſhould he come and ſpeak among people, ye will laugh him to ſcorn, and ſay of him, he hath neither rhime nor reaſon, he ſpeaks confuſedly and nonſenſe, he hath no method, he is not worth the hearing; and yet by ſuch fooliſhneſs of preaching, many hundreds at this day are converted unto God; for the power of God hath accompanied ſuch poor fooliſh mens Miniſtry; and the Lord hath made them true Paſtors, to feed the people with knowledge and underſtanding, and they have been inſtrumental to bring people to Jeſus Chriſt, the great Biſhop and Shepherd of their ſouls, whereas ye have nothing to feed the people with but wind and airy notions, and at beſt, words of truth ye have ſtoln out of the Scripture, which ſpoke out of a mans mouth, not declaring in, nor the power of God accompanying the words, are but a killing letter; and let any ſober ſpiritual minded man, in the leaſt meaſure, judge if ſuch things above-mentioned,

tioned, which are made the qualifications of a Miniſter, and uſually practiſed by them, ſmells of mans wiſdom, or of the evidence and demonſtration of the Spirit, or if any of the Apoſtles or Prophets uſed ſuch things, who were taught of God.

9. Your fathers, the primitive Proteſtants were againſt Tythes, and that Miniſters ſhould have temporal poſſeſſions (as an Hire for their preaching) ſo ſaid *John Wicklife*; and they had not their hundreds and thouſands allotted to maintain them, far leſs would they force people againſt their wills to give them maintenance, and poynd them, or put them to horn, and impriſon them, as ye will do. And your fathers did bear a notable teſtimony againſt the greedineſs and covetouſneſs of the then Prieſts, as we do againſt you, for which ye ſo hate us, and ſtir up the Magiſtrate againſt us, as the Prieſts did againſt your fathers, and they could not ſuffer any man to reprove them for their covetouſneſs: And I read of a poor man, in the Hiſtory of the Reformation in *Scotland*, who but through his ſleep, ſaid, *The Devil take the Prieſts, for they are a greedy pack*, and the poor man was purſued for his life, and made to burn his Bill; and though we were ſilent, would not the ſtones riſe up and witneſs againſt your covetouſneſs? and do not the pooreſt idiots in the Land ſee it? and is it not a Proverb among the people, the Kirk is greedy? Oh, what a diſhonour have ye brought upon the Name and Truth of Chriſt! And were it not for a livelihood, and worldly honour and reſpect, would ſo many betake them to ſuch a work? and does not your gain from your quarter, which you ſo punctually exact, (and they that will not put into your mouths, ye prepare war againſt them) and your removing from one Pariſh to another, where ye can have a fatter ſtipend, manifeſtly prove, ye are moved thereto, rather from a principle of covetouſneſs, then from any deſire of doing good to the ſouls of the people? and how came many of you to be Teachers? was it not the deſign of your Fathers and Relations, who ſaw it a ready way for them to put you in a livelihood, and ſent you to Schools to learn the Calling; as ever the Shoo-maker, or other Tradeſmen paſt his Apprentiſhip, and then becomes free to uſe the Trade? the thing is well known, and I ſpeak it with regret; and have not many of your ſelves ſometime aday intreated the Lord, that he would ſend a purge, and put away out of his houſe ſuch buyers and ſellers? and now the Lord is come to make the purge, and who of you can abide the day of his coming?

the

the purge goes so deep, its like to scourge you all out at doors, and e're yee be put out, yee will rather hold in who are in, and seek to uphold one another, but yee shall all fall together. And whereas yee plead, that he who preaches the Gospel, should live of the Gospel; so say I, but I certainly know, if the Magistrate would but take away his force whereby he compells the people to put into your mouths, and if your selves would forbear your cursing, & excommunicating them, (all which is rigid law and far from Gospel) your Gospel could never maintaine you, and many of you would be let starve.

10. Your Fathers the Primitive Protestants professed themselves against Traditions, and all whatsoever that had not a warrant in the word of God, in the matter of his worship; *John Knox* said that every thing though not contrary, yet if besides the word of God in his worship, was to be denyed, and yet this day has discovered several things, which they kept, to have been but the traditions and inventions of men, but they knew not so much, and professed themselves against all traditions whatsoever, and what was not warranted of God; and now have yee not shrunk from them herein, and taken up many things, they did cast from them as traditions; and you say, the light of Nature or humane reason and prudence, may supply what is wanting in Scripture, to teach men at least some Circumstances in the worship of God, for order and decency, which is the Doctrine of your Church confession of Faith: Oh have yee not thus shouldered Christ off his Throne, if he by his spirit is to direct men as to the substance of Worship, will he be wanting in the lesser to teach the Circumstances also, and the order and decency; does not all true order and decency, come from the Lords Spirit, who is the God of Order? and is this to do in Faith, to follow the direction of the light of Nature, which is stark blind in the things of God, and humane reason and prudence cannot step one right step herein? and have not hundreds of the Popish superstitions crept in, under this mask of order and decency? and is not this the Prelates plea at this day, for his service book and Organs, and Surplice, and Altars, and sign of the Cross; lo, how have yee given away your cause in this also.

11. And your Fathers the Primitive Protestants, were against all observations of dayes, and called them superstitious who observed them; and your Ministers preaches up the observation of such days (namely that called Christs Birth-day) which within these three or four

four years they preached down, which breeds no ſmall admiration to poor people, as if they had changed their God; but I know well generally they have kept to their God all along very conſtantly, among all their changes, being ſuch (the Apoſtle mentions) generally, whoſe God is their belly, and this maſter they have ſerved, and do ſerve very faithfully, making every change anſwer its deſign. And though yee lay ſuch ſtreſs upon the obſervation of the firſt day of the week for a Sabbath, yet one of your Fathers (*Calvin*) denyed the obſervation of that or any other day, ſince the coming of Chriſt, to be commanded of God, (and ſo many hundreds of Proteſtants) and is it not a great abomination, which may make the very Sun to bluſh, whoſe day yee call it, to profeſs to keep a day holy unto God, wherein yee ought not to think your own thoughts, nor ſpeak your own words, nor take your own pleaſures, and yet ſpend it ſo as yee do in gluttony and drunkenneſs, ſporting, & gaming, buying and ſelling, worldly communication, quarreling and fighting, and will not the Miniſter, who in the Pulpit hath been telling you, yee ſhould not ſpeak your own words in that day; but ſo ſoon as he comes forth falls as freſh to the worldly diſcourſe, as any other; which I have oft obſerved to the grief of my heart as many others have done.

12. And your Fathers the Primitive Proteſtants, were againſt Prelates, and Lording Biſhops: It's true in Queen *Maries* dayes in *England*, there were ſome Biſhops, who did bear a meaſure of teſtimony againſt Popery, according to the knowledge of that day, and ſealed it with their blood, and the Lord had regard unto them according to their faithfulneſs, to what they ſaw; but ſuch who came after ſaw further into myſtery *Babylon*, and it was diſcovered unto them by the light, and they diſcerned Prelacy to be a limb of Antichriſt, and ſo called it, and but of late dayes, it was covenanted to God againſt; Again, and again, and did yee not your ſelves vow to God againſt the ſame: So that herein ye have not only apoſtatized from your Fathers, but from what yee were of late your ſelves. Oh what is become of all your zeal now, for that Covenant, which yee accounted the glory of your Nation; have not many of you trampled it under foot, as a dunghill, (which once was a Crown unto you) and yee think ſhame of it, as it had been a whores brat; and you who were very forward in cauſing others, to ſuffer for their not concurring with you, have not the confidence to ſuffer for it your ſelves. Oh were there a willingneſs in you to bear your teſtimony

by ſufferings, (which hath been as weighty and uſeful a teſtimony as any) as yee have formerly done by actings, yee would not want a fair opportunity for the ſame, did yee keep but faithful to the ſame very principles yee own'd, in diſowning the worſhip and conſtitution of the (ſo called) Church now ſet up, which yee vowed againſt; and did yee ſtick to your liberty, yee ought to have met together to worſhip God, according to your knowledge, ye would not want I ſay a fair opportunity to give a notable teſtimony by ſuffering for your cauſe (in diſowning ſuch men ye covenanted againſt) it's little worth if it be not worth the ſuffering for, were it not the loſs not only of means and liberty outward, but of life it ſelf if put to it; and who would have believed it within theſe few years, that ſuch an occaſion coming, as now hath come, it being enacted by Law, that all who ſhould be found meeting together to worſhip God any where elſe, but in the Prelatical aſſemblies and their Conformiſts, and ſuch who joyne iſſue with them, ſhould be put in Priſons throughout the whole Land; I ſay who would have believed that the Priſons ſhould have been ſo empty, would it not rather have been concluded, that ſuch a time coming, the Priſons would not have contained the thouſand part of them, and yet they are all empty for them, and I know not amongſt all the thouſands of you (Miniſters or people) that vowed to God againſt that filthy thing ſet up in the Land, any of you all bearing a ſuitable teſtimony by ſufferings according to your own very Principles, or have yee not all fled, before purſued, or if ſome began to ſet their faces to the battle, yet they could not ſtand the brunt of it, but ſhamefully yielded and ſhrunk from their teſtimony by ſufferings, and now the Lord hath raiſed up a people (even whom yee call in deriſion *Quakers*) who fear the living God, and tremble at his Word, but fear not what man can do unto them, among your ſelves, but not of your ſelves, who hath received courage from the Lord, to bear their teſtimony by ſufferings, and yet though they had power, could not find in their hearts, nor durſt they to cauſe their perſecutors to ſuffer, or lift up Sword or ſpear, or any carnal weapon in their own defence, againſt them; but we can pray for them that perſecute us, and bleſs them who deſpitefully uſe us? And what is the occaſion that the people called *Quakers* ſuffer impriſonment, and the ſpoyling of their Goods, but the very ſelf ſame; yee have to undergo the like ſufferings, were yee faithful but to your own Principles; the cauſe I ſay is common to you with us, *viz.* our teſtimony

teſtimony againſt that which is now ſet up in the Land, and both yee and many of us alſo vowed to the moſt high God, while we were among you, we ſhould never own ſuch a thing, and we have kept to our vow, and yee have ſhrunk therefrom. Now ſay yee generally, we have not ſeen a clear call to ſufferings as yet, and we ſhould not run upon them without a clear warrant and call, we are not put to it to take any contrary oath to the former, and there is not any promiſe or oath required of us, to the owning of that we covenanted againſt, only its laid on us to hear them, and pay their ſtipends, and we may do all this without owning them, and they ſhall never have the approbation of our hearts, and when an opportunity ſerves, that we may ſhake off this yoak, we ſhall be found ready to give them a heel-chop, and ſay ſome of the (ſo called) Miniſters, why may we not preach under the Biſhops, and ſit in Synods with them, and concur in the ordering Church affairs with them, and give obedience to their lawful commands; and yet this cannot be called an owning of them, and we conceive it's no breach of our Covenant, and the things required of us, are not ſo weighty as that they ſhould make us quit our calling, the preaching of the Goſpel, what would become of our poor flocks, if we ſhould not give ſome kind of ſubmiſſion, or condeſcendency unto them, we could not be permitted to preach, and ſome of us have got the favour, that no oath or ingagement is required of us; they who have given (as the moſt have done) let them ſee to it, we are free.

Anſ. As for your alledging that yee ſee not a clear and manifeſt call to ſufferings, it is no wonder ſo long as your minds are abroad, wandered from the juſt and righteous principle of God, his witneſs in your Conſciences, which can only let you ſee the call, but now yee not conſulting herewith, but miſregarding it, and looking out to ſee your warrant or call in the Scriptures, yee may look long enough upon them, e're yee can ſee your call; therefore, the Light of Chriſt, in your Conſciences being gone from, the deceitful heart will draw, the letter of the Scriptures to its own inclinations, and promp you to put ſuch a gloſs upon it, as may keep you from the croſs; and while ye abide in this ſtate, ſhould ye be tryed further, & put to theſe things, yee think for the time, yee could not condeſcend to, and yee ſhould have a clear call then to ſuffer, yet the deceitful heart would furniſh you with a ſecond ſhift, and a third, till yee ſhould never ſee a call to any thing at all; and is it not with many of you ſo? is not

your call grown dark & unclear to you in many things, which before the croſs came, was clear enough to you. Now whereas yee ſay ye are not put to it, to make any contrary oath or promiſe, and ſo yee think yee have not broken your Covenant. I ask, is not a real practical breach of it, aſwell, a breach (if not more) as a verbal? yee have broken it in your practice, foraſmuch as yee have in the leaſt bowed, or yielded to them, which as yee mind Gods witneſs in all your Conſciences, it will ſhew you: Now, admiting, or giving, but not granting, that your hearing them, and paying them their ſtipends, were not an owning them, yet I query you, is it a diſowning them? can yee be ſaid to diſown them? while yee ſo uphold them, and come at them, I am ſure, if yee be not exceedingly blinded yee cannot call, your hearing them, and paying them their ſtipends and revenues, a diſowning them? well then, yee neither own them, nor diſown them; and is not this the deteſtable neutrality yee in expreſs termes covenanted to God againſt, I appeal to the witneſs of God in all your Conſciences; if it be not ſo, in the like manner I anſwer to you called Miniſters, is your Preaching under them, and ſitting in Synods with them, and coming in the ordering of Church affairs together, and your obeying their commands a diſowning them? Nay, yee cannot ſay it, except yee bewray your exceeding folly; well then, ye neither own them nor diſown them, and is not this the deteſtable neutrality yee vowed againſt? and if perhaps ſome of you have not given any oath or promiſe to theſe men (and it is rare if it be ſo) yet your practice is as real a breach as an hundred oaths and promiſes; and whereas yee ſay, obedience may be given to their lawful commands, I anſwer, ſuch as are not lawfully conſtitute Rulers, but Uſurpers, (as many of you affirm) no command proceeding from them is lawful as ſuch, though never ſo lawful upon the matter; for there are a great many Circumſtances required (more then the matter of the thing commanded to make it lawful) one maine is, that the impoſer of the command, have a juſt and lawful authority, and power from God thereto, for there is no power but from him, the powers that be are ordained of God, *Romans* 13. And as for your alledging theſe things, are not ſo weighty, required of you, as that yee ſhould be put from your preaching; I anſwer, admitting yee were true Preachers, or Miniſters (for I argue according to your own principles) yet e're the leaſt circumſtance yee ſhould yield unto [illegible] which is ſinful and forbidden of God, yee were to give up

the

the ſervice of your Miniſtry were it never ſo uſeful, for that yee are not to ballance your Miniſtry with the ſmalneſs of the things upon the matter, on the one hand, and the ſervice yee can do on the other, but to look *alwayes* to the command of God, and the honour of his name, and truth which is weighty enough to down-weigh all other conſiderations, though never ſo weighty.

13. And your Fathers the Primitive Proteſtants affirmed, that when any thing contrary to ſound Doctrine was ſet up, and brought in, the Miniſters who ſtand upon the watch tower, ſhould not keep ſilence, but teſtifie againſt ſuch a thing, and forewarn the people to be aware thereof! and they judged ſilence to be a ſinful connivence witneſs the Proteſtations made ſeveral times againſt ſuch things, and but of late dayes, the Proteſtation made at the Croſs of *Edenburgh* on the 22. day of the Month called *September* in the year 1638. wherein they largely ſhew, backing what they ſpoke, with pertinent Scriptures to that purpoſe, that they ought not to be ſilent: Likewiſe it was a principle among them, (the firſt Reformers) that they ſhould not forbear to preach, though all the powers on earth ſhould forbid them, whatever puniſhment could be inflicted upon them therefore, and it was their practice alſo, for they put their lives in hazard, and many of them loſt their lives, bearing their teſtimony, and they accounted the winning of ſouls of people, of more worth then the ſaving their bodily lives; and as yee may read in the Hiſtory of the Reformation in *Scotland*, to ſuch who queried, why was not obedience given to the Magiſtrates command? it was anſwered its better to obey God then man, as *Peter* anſwered the Rulers of the *Jews*. Now ſuch of you of the National Miniſtry who ſtuck to take the Canonical oath or to make an active complyance, with the Biſhops, as the reſt of you have done, yet have yee not ſhamefully ſhrunk he ein, yee who could open your mouths wide, againſt theſe things, now ſet up, before they were brought in among you, when there was no hazard of ſpeaking, and talk boldly againſt the Biſhops and their corruptions, and ſpend a good part of the hour glaſs on ſuch a purpoſe; but now are yee not ſhrunk dumb with a panick fear, that hath over taken you, and yee have quit your Miniſtry at the command of man, far unlike the good Shepherd that flees not when the Wolf comes, but ſtands up to defend the flock from the Wolf, and laies down his life for the ſheep, but the hireling flies, becauſe he is an hireling, as yee have done; and have yee not rather

obeyed

obeyed man then God? if ever the Lord called you to your Miniſtry, had man power to have taken it from you? is it not too manifeſt a proof that your call and power to preach was but of men, who as they gave it you, can take it from you, as they have done; and yet poor men ye think ye are ſuffering for a teſtimony of a good conſcience; but alaſs, it's a thred-bare teſtimony, ſo to ſpeak, and as it ſtands the Lord will not take it off your hands; for have yee not choſen a leſſer ſuffering to ſhun a greater? your ſtipends are taken from you, but is that enough to make you leave off feeding the flock? (I ſpeak according to your own principles) regard yee no more their ſouls, nor your bodily maintenance? or is there any other put in your Pulpits, is that enough either? can yee not preach elſewhere then in a Pulpit? may yee not preach in a field, or from houſe to houſe, as did *Paul* and many others, yea, your Fathers did ſo; or do the people refuſe to hear you, then yee have but badly learned them, & they are not taught ſo much love as to ſtick to their Paſtor when the wolf comes; but ſhould yee not preach to them whither they will hear or forbear as *Ezekiel* did, and was commanded of the Lord ſo to do; or have they commanded ſome of you to go over Seas? ſhould yee have obeyed that unjuſt command? or if they had taken you away by violence, what hinders but yee may return to the flock, were not the fear of man over you? I know nothing (in the will of God) but priſonment or death, or ſome ſuch outward violence, could hinder a true Paſtor from the Flock; or hath the (ſo called) Church commanded you ſilence, but if their ſentence be unjuſt, as yee think it is, ſhould yee have obeyed it? and yee have but a poor plea when yee ſay, it's for peace ſake yee ſo do; for the peace which is in hazard for the teſtimony of the truth is but falſe, and ſo not worth the keeping, but that it was not the peace ſake of your Church, or any reverence to their authority (though this be your main defence) but the fear of man, that hath prevailed with you to quit your charge, manifeſtly appears by your practice but a very few years ago, when you called Church men; could either Parr the Magiſtrate, or when he winked at you, then yee were buſie with your Proteſtations, and yee became divided into two parties or factions called Proteſtators, and publick reſolutione s; and your brethren charged you, who either proteſted, or adhered to the Proteſtation, with breaking the peace of the Church, and diſobedience to its Authority; and in that day yee could roundly anſwer them,

them, that yee were to be more careful for the preſervation of the truth, then of a peace that could not ſtand therewith, and their authority yee were not to regard, they abuſing it; and when *Oliver Cromwel* winckꝺ at you both, I well remember your carriage, and was an eye-witneſs of much of it, with many hundreds, how many Proteſtations were made in your Synods, ſouth and north, and when the one party or faction would depoſe, ſuch a man or men from the (ſo called) Miniſterial function, the other party would bid him or them preach, and maintain, uphold and defend him; and now the Churches authority not being backed with the Magiſtrates ſword ye could break through it as Cobweb, and ſome of you, whom your Pariſhes would not receive, yet yee urged your ſelves upon them, whither they would hear or forbear. All this and much more is freſh in the memory of thouſands, and this day hath abundantly diſcovered you: And oh that yee could take ſhame and confuſion of face to your ſelves, and read the language of the Lords work in this day, which would be anſwered with his witneſs in your Conſciences; ſaying with theſe, (*Jer.* 8. 14.) *let us be ſilent, for the Lord hath put us to ſilence*, for a more excellent Miniſtry; the Lord hath brought forth in this day, even that of his own ſpirit, whereto yee have been and are great ſtrangers, and yee have need to learn the firſt principle of the Oracles of God, which is the light of Chriſt ſhining in the dark heart, although yee have been ſo long teachers of others, and the Chriſt whom yee have preached ſo many years, yee have him yet to learn, and if ever yee receive a part of the true Miniſtry, yee muſt come to know him revealed within you, which for the time is a parable to you, and yee call it deluſion. And now oh yee people of *Scotland* know that the Lord in his great mercy to your ſouls hath brought this day over your Teachers, to let you ſee they were but broken Ciſterns; and their fair profeſſion and many good words, whereby they made merchandize of you, hath much oppoſed and withſtood the appearance of Jeſus Chriſt, and that which letted is much removed out of the way now, and the Lord is come to teach his people himſelf, and to gather them into his unchangable truth, which is not ſubject to the windings and turnings of your teachers, and the pure fountain of the water of life, hath been opened unto us, and we drunk thereof to our unſpeakable refreſhment and ſatisfaction, and we cannot any more come at your pudled waters.

14. And

14. And your fathers, the Primitive Proteſtants, acknowledge no head in the Church but Chriſt Jeſus; and they maintained the power and authority of the Church to be altogether independent from, and not ſubordinate to the Magiſtrates power; and *John Welſhe* and others of his brethren bore a teſtimony to this in his day; for which, together with their teſtimony againſt Prelacy, they were impriſoned at *Blaknes*, as appears by a letter of his, with ſeveral that's extant at this day; and now how far have ye ſhrunk from this teſtimony of your predeceſſors, judge ye your ſelves, who call him in your Church-prayers, ſupream Judge in all caſes, and over all cauſes, Civil and Eccleſiaſtical.

There is alſo two other weighty particulars, which is well known to have been maintained by many primitive Proteſtants, both denyed by you, *viz.* That Chriſtians ought neither to ſwear, nor fight with any carnal weapon; both which were aſſerted by thoſe called the *Lollards* of *Kyle*, as ye may read in the book of the Reformation of the Church in *Scotland*; but the ſetter forth of the aforeſaid book, hath added to their words, to the firſt Article, which is (according to their aſſertion, as it was found in the Records of *Glaſgow*) That *in no caſe it is lawful to ſwear*, he hath added, to wit, *Idely, raſhly, or in vain*; and to the other, That *Chriſtians ſhould not fight for the Faith*, is added, *if not driven thereto by neceſſity*; which two additions manifeſtly appears to be put to, by the publiſher of the book, and that they are not theſe mens words, for that they are printed in another character; and he alleadges their enemies to have depraved them, for he ſayes, *Theſe Articles, together with ſeveral others, were found in their Records*; but his alleadgance is not ſo fair, being he had no ſufficient ground therefore, and the Articles are true and ſound without his additions; and it's a perfect contradiction, which neither the *Lollards* of *Kyle*, or any rational man could affirm, to ſay, we muſt not ſwear at all, or in no caſe it is lawful to ſwear, which is univerſal and excluſive, and then to put a limitation thereto, but in ſuch caſes, *viz.* idely, raſhly, and in vain; I ſay, theſe two propoſitions, It is lawful in no caſe to ſwear, It is lawful in ſome caſe to ſwear, are a perfect contradiction, and no rational man can affirm both, for either the one or the other muſt be falſe; and ſo the *Lollards* ſaying in no caſe it is lawful to ſwear, it is clear that they were not only againſt ſwearing, idely, raſhly, or in vain (which neither their adverſaries denyed, ſo that it needed not be a point

of

of *Dittay* againſt them) but againſt ſwearing in any caſe, or at all.

So by theſe 14. or 16. Articles, let all in whom there is any meaſure of ingenuity, or ſimplicity, try your preſent Church conſtitution, and with the Light wherewith Chriſt hath enlightned you, examine, and ye will find, that though ye call your ſelves the reformed Church, ye are far from the firſt Reformers; and that the whole Proteſtant Church in *Europe*, hath much degenerated from the primitive Chriſtians and Proteſtants, both in principles and practices, and is become quite another thing, retaining the name like an old rotten Ship, that hath been ſo often clamped and clouted, that all the former timbers are worn out, and others put in their place, yet keeping the name, and ſomewhat of the form and ſhape; and ye have ſailed long up and down in this old rotten Ship, which is juſt upon the ſplitting, and ſuffering ſhipwrack; and it were happy for you, if ye would ſwim forth out of her for your lives; and the greateſt loſs of all, is of the Spirit and Life of your firſt Reformers, as appears by your fruits and converſations at this day. Is not that fidelity, honeſty and ſimplicity, much loſt, and quite decayed, that ſome yet living remember was in the Land, and treachery, falſhood, guile, and deceit come in the room thereof; and one brother cannot truſt another, and love is waxen cold, and much ſelfiſhneſs crept in, and the profeſſion of Religion made a meer cloak of maliciouſneſs, and that temperance and ſobriety in words, diet and apparel, that was among many is quite gone, and wantonneſs, gluttony, and drunkenneſs, whoredom, curſing, and ſwearing, and prophaning of the name of God, and fearful oaths come in ſtead thereof, and tyranny and oppreſſion, more then among ſavages, and yet people given to ſuch wickedneſs, are accounted your Church-members, and partake of all the Church-priviledges with you; and when any ſuch die, the cry goes through your ſtreets, there is a faithful brother departed, &c. or when any of them hath a child to be ſprinkled, the Prieſt will cauſe him to rehearſe the Articles of his Faith (and he hath no more faith, nor ſo much as the devil, for the true faith purifies the heart, and lodges in a good conſcience.) Oh horrid abomination! and is not the zeal among Profeſſors quite withered, and deadneſs, lazineſs, ſtupidity, ſecurity, neutrality, careleſsneſs and ſottiſhneſs, generally overgrown them, and all manner of iniquity abounds?

POSTSCRIPT.

AND now ye who accuse us (in derision called Quakers *by you) as Apostates, and that we have denyed our fore-fathers Faith, try your selves, and parallel your fathers principles and practices with your own, and also with ours, and ye shall find ye are degenerated from them exceedingly, as we were while with you; but through the grace of God are we recovered, and brought to witness the Spirit and Life of the primitive Protestants and Christians, and in all these 16. above-mentioned Articles we agree with them, and ye disagree with them; and ye cannot instance to us one particular, wherein we dissent from them, warranted from the very letter of Scripture; for these things wherein we have forsaken them, we have discovered by the Light, which hath opened the Scriptures to us, to have been but the inventions of men, and* Babylons *more subtile cup of fornications, which because that the day was not so broken up among them, as among us now, they did not discern; but now the Light hath shined forth in such clearness, that we have seen to the bottom of all* Babylons *treasures; and were they living in this day, they would concur with us, in disowning these things, and I am satisfied in it, they have been accepted of the Lord, according to their faithfulness; but supposing ye were not shrunk from any of their principles, it's in vain for you to think, that God will take that off your hands, he received from them, winking at their weaknesses in the day of ignorance; for that which makes a people acceptable with God, is their faithfulness to the dispensation of knowledge in their day, and their answering his requirings therein, and following him whithersoever he leads, of which ye are very short, and this is your condemnation.*

Written in the 10th. Month, from
the *Tolbouth* of *Aberdeen*. *G. K.*

True and righteous Judgement from the God of judgement, ſeparating the precious from the vile, concerning the late proceedings of the people of Scotland *in the matter of their Reformation from, and their covenanting againſt Prelacy, with the corruptions and popiſh Superſtitions accompanying it; as alſo concerning their Church conſtitution, Miniſtry, Worſhip and Government, ſet up by them, after the pulling down of the former, and diſcrying it, as Antichriſtian, wherein likewiſe the Lords controverſie with them in laying them by, and ſuffering this day to come over them, is ſhewed in which their building is alſo laid in the duſt, and its the will of the Lord, that it never be again rebuilt.*

GIve ear unto me, O ye people of *Scotland*, of what quality or degree whatſoever, and I will ſhew you the true and righteous judgement of God (from whom I have received it, and by whom I am moved to declare it unto you, for your good) concerning your late proceedings in the matter of your reformation from, and your covenanting againſt Prelacy, and the corruptions and popiſh Superſtitions accompanying it, and other particulars abovementioned.

A zeal there was in many of you (Rulers, Teachers, and People) in that day for the Lord, and his name and truth, which he did tenderly regard, and it was marked before him, though the moſt of you all along minded more your ſelves, and how to compaſs your ſelfiſh, covetous, and ambitious deſigns then his honour; and ye made the name of truth and Religion a meer cloak to cover and maſk your hypocriſie with, yet a true ſimplicity and uprightneſs of heart was among others of you, and ye did well in diſowning and departing from ſuch men, who gave themſelves forth to be the Lord's Miniſters and ſervants, but they ran, and he ſent them not, and their covetouſneſs and ambition, and ſeeking how to pleaſe men for their own ends, and not his honour, nor any true zeal for him, ſet them on ſuch a work, to Lord it over the people, which

he had forbidden, and it is abomination to him, together with the many things accompanying them, which they gave forth for his ordinances, good order, decency and comlineſs in the Church, but were the meer inventions of men, and *Babylons* golden Cup of Fornications; and that ye vomitted up, and refuſed any more to drink of this cup, or to admit of ſuch things as his Ordinances, or belonging to his worſhip, or as if he allowed it (whereby your iniquity is exceedingly agravated before God, and his indignation and jealoſie burns as fire againſt you for your returning thereto) and becauſe of the iniquity of ſuch men, their pride, pomp, covetouſneſs, tirany and ambition, his wrath kindled againſt them, and he poured contempt, and deſolation upon them, for the cry of their wickedneſs, together with the Prayers and ſupplications which came from many in that day (becauſe of them) aſcended up into his Throne in the time of their great affliction of Spirit to ſee his Truth, and Name ſo much diſhonoured, and the Lord heard and regarded, and delivered them from that, which was their trouble and grief of heart, and he removed that out of the way, which was a great let unto his work, and glorious appearance in the Land, and after the removal thereof, the Lord put a fair opportunity in your hands to have been bleſſed inſtruments in his work, whereby had ye improved it, ye ſhould have been at this day a glory in the Earth, a Praiſe, a Renowne, and a Bleſſing, and your memory ſhould have endured; as a ſweet ſavor unto all ſucceeding Generations. But he had many things againſt you, whereby he was provoked to lay you by alſo, ſo that ye ſhould not be honoured (nor ever ſhall be in the ſtate ye are in, and way of your proceedings) as inſtruments in his glorious work, which he hath purpoſed to bring (and is bringing) forth in the earth even a work of wonders and admiration, whereby he will make to himſelf a name everlaſting therein, and give matter to all the ſimple-hearted of thankſgiving, and praiſe for ever and ever; and this work he is bringing forth this day in the midſt of you, and yee are ſo far from joyning iſſue with him therein, that ye are all oppoſing it, but it ſhall go on, and proſper, over the heads and bellyes of all gainſayers on the face of the whole Earth, and if yee repent not and give way unto his determination, he will bring this word to paſſe againſt you; *Behold ye diſpiſers, wonder and Periſh.* And now hear the righteous judgment of God concerning theſe things he hath to charge you with, and have been ſnares unto

you,

you, and matter of provocation unto him againſt you, for, although a true and tender Zeal (in a meaſure) there was in many of your hearts in that day for the Lord, and his Name and Truth; yet much of a fiery, headſtrong, furious falſe Zeal, not according to knowledge, and which was not begot of the Lords Spirit, nor kindled at his Alter, did company the ſame, and much prevailled over that, which was pure, and tender, and of his begetting, and yet he regarded this, and becauſe of it he loved and pittyed you, and ſuffered you long, till he could bear no longer, for ye were become as thoſe, yea, and worſe, whom he ſpued out before you, againſt whom his controverſie was: and you went forwards in the counſels of of your own hearts, and adviſed with fleſh and blood, and not with the Lords ſpirit, what yee ſhould do, and yee relyed upon the arme of fleſh, and thought to have reformed the Land with your carnal weapons, and power, and force, and might, not conſidering his determination which he ſpoke by the word of his mouth, to his Prophet of old, *not by might nor by power, but by my Spirit ſaith the Lord.* And yee dealt cruelly and roughly with ſuch as had not freedom, nor clearneſs to go on with you, in the manner and way of your proceedings, and ſo yee became guilty of the ſame iniquity, yee cryed unto him againſt in thoſe men, who dealt cruelly and tyranically with your ſelves, and yee conſtrained many hundreds of poor people in the Land to vow unto God and make a Covenant with you, who knew not what they were doing, no, nor knew him at all; and becauſe yee mixed your ſelves in, with a company of ignorant, vile, prophane and abominable perſons, without all fear of God, and drew them along to concur with you, thereby thinking to make your ſelves ſtronge and mighty by reaſon of number and unformity, therefore was the Lord provoked againſt you, for he regarded none of theſe things; the vows of the wicked are an abomination to him with all their ſervices, and he accepteth no uniformity, but that which is of his ſpirit, which knits the members of the body together, and admits nothing unto union with the body, but that which is of his begeting, and but two or three fearing the Lord joyning togerher in a perpetual Covenant, to ſtand up witneſſes for his name and truth, are dearly regarded by him, but many thouſands aſſociating together out of his fear he regards not at all. And foraſmuch as by your vowing and covenanting, yee proceeded to put a ſtop and limit to the Lords ſpirit in any further diſcovery of his name

and

and truth, his wrath waxed exceeding hot againſt you, and he loathed both you and your Covenant, and ſuffered it, as it is at this day, to be trampled under foot, and permitted your enemies, which were buried in the very duſt, and their memory almoſt periſhed, to riſe up againſt you, (to wit the Prelats) and bring you in greater ſlavery and ſubjection then ever, (and now they are doing their work, and when it is done they moſt return to the place whence they came, and the time is near) and many other circumſtances in your proceedings, the Lord never own'd, nor ſhall own, in which as yee mind his witneſs in all your Conſciences, it ſhall inſtruct you, and alſo ſhow unto you the hypocritical, treacherous, deceitful, ambitious, forward ſpirit, that moved in you, and ſet you on work many times, whereby his Spirit was grieved, and that of his begetting over topped, and oppreſſed. And above all the great controverſie of the Lord with and againſt you, was, and is, that yee got up above the croſs of Chriſt and turned from it (the croſs which is the power of God) which would have kept your feet in a ſtraight, even, ſtedy courſe, ſo that yee ſhould not have declined out of the right path, either to the right or left hand, and it would have proved a righteous ballance unto you, whereby ye might have weighed every motion that aroſe in your hearts, and thereby known what was of the Lords ſpirit, and what was of your ſelves, and of the ſuggeſtion of the Devil, which laid his ſnares before you, and catched you in them; and for that ye kept not chaſt to his Light in your Conſciences, nor to the leadings of his ſpirit, this was it that which diſcovered to you the Popiſh and Prelatical abominations, and begat a loathing in you againſt them ſo that yee could have no reſt till yee came to forſake them; and had yee kept chaſt to this, it would have carried you on all along in his work, and ſteered your courſe from firſt to laſt in the ſtreight, even righteous path of judgment: Oh ye did run well who did hinder you? but ye are become ſo fooliſh, who began in the ſpirit to end in the fleſh; and now when yee got up upon the walls and bulwarks of your enemies building, and leveled it to the ground, when yee had rooted out Prelacy, and the many corruptions and ſuperſtitions accompanying the ſame, and digged down a good part of *Babylons* upſetting, then yee betook your ſelves to build, and yee thought it ſhould have been a a houſe for God, and it was but another *Babylon*, for yee had gone from the true foundation, the light, life, power and ſpirit of Chriſt in your particulars, and yee gathered hay and ſtuble, and

caſt

caſt upon it, and ſuffered the earth in you to come over, and ye hid the talent the Lord had given you, therein, even the noble and precious and bleſſed gift of his Light, and the manifeſtation of his Spirit (given to every man to profit withal as ſaith the Apoſtle) which would have been a ſure foundation unto you, and would have taught you in the infallible wiſdom, how to have reared up the building and frame, even to the ſetting of the leaſt ſtone or pining thereof, and it would have cemented and knit every part together, and given it a comely proportion, and all its due and proper dimenſions, in height, bredth and length, and made every ſtone living, and it ſhould have been a glorious building indeed, a ſpiritual houſe to offer up a ſpiritual ſervice, and ſacrifice to God continually; and though the winds had blown, and the rains deſcended, and the floods had come, and aſſaulted it, yet it ſhould have ſtood, which it hath not, but hath fallen, and the fall of it is great, and it hath filled you with amazement, confuſion and aſtoniſhment, and darkneſs hath ſo overtaken you, and the vail is grown ſo thick over your hearts, that you ſee not as yet, cannot ſee your own folly, and that your building was but on the ſand, and the work of your own imagination, out of the wiſdom of God, and this I am moved of the Lord to declare unto you that it hath been ſo, and though your frame was ſomewhat more ſpacious and taking, to the eye of man, (being ſomewhat in appearance, nearer the letter of the Scriptures) then that other caſt down by you, yet it was as far from being the Temple or Houſe of God, being not of his Spirit; for this ye had gone from in your own particulars, and at length became ſo impudent as to deny ſuch a thing could be expected, to wit, the leadings of the infallible Spirit of Chriſt, to teach you, and guide you infallibly in your proceedings; and ye ſet the letter of the Scriptures above it, and in it's room, together with your own imaginations, for ye being gone from the Spirit of Truth, the eye which read the Scriptures aright, came to be put out, and the falſe eye opened, which read them backward; and the Scriptures were perverted by you to a wrong ſence or meaning, and ye drew them to the ſquare and rule of your opinions, which the erring mind, through Satans ſuggeſtion had begot in you; and now ye fathered your opinions upon the Scripture, and they were but the brats of your own imagination. And oh, what were the materials of your building? were they living ſtones poliſhed and ſmoothed by the

power

power of God? or rather, were they not the moſt rude, profane rabble and multitude of the world, the ſame whereof the Prelatical and popiſh frame was compoſed of? and who were the builders? were they men taught of God ſtanding in his wiſdom? was your Miniſtry a ſpiritual Miniſtry? were they able Miniſters of the new Teſtament, not of the letter, but of the Spirit (ſuch as the Scriptures ſpeak of?) were they called from heaven by the Revelation of Chriſt? or rather, was not your Miniſtry even ſuch as the former, of mens making, which ſtood in man's wiſdom, and taught of men, as among the very Papiſts? yea, it was even ſo. Oh, how little hath the teaching of God's Spirit been regarded! were they not accounted able Miniſters who could talk upon the letter, and give many good and fine words to the people, and ſpeak the Saints experiences recorded in Scripture, which generally they never knew themſelves, or if any knew ſomewhat of that nature (as ſome did) it was not principally regarded; and men were let paſs for Miniſters who were gifted with humane learning, and gifts under which the beſt induments of knowledge or utterance, which come not immediately from the Revelation of the infallible Spirit of Truth, may be comprehended; and after ye had quit the Service-book, and that way of worſhip in ſet forms, and denyed them as dead life-leſs things, your humane learning and abilities (together with the cuſtomary way ye had inured your ſelves to) prompted you to talk and utter many words before God, which yet was as far from ſpiritual worſhip as the other; and if at any time ſomewhat of the Lord's Spirit moved and breathed among you, as it did, for the Lord much pittied for his ſeeds ſake, yet it was much ſuffocated and choaked, by your running forth after the imaginations of your own hearts, ye not knowing the Croſs which ſtayes the mind, and gives a check to the forward propoſterous ſpirit, which is rejected of the Lord with all its ſervices; and becauſe your minding more the words and form, and viſible things, then the living power, whereby the Lord was provoked more and more to withdraw from among you, and leave your houſe deſolate, as at this day it is. And your Presbyterian form of Church-diſcipline, Order and Government, it was nothing upon the matter better then the Epiſcopal, there being no material difference (in the ſight of God, to render it more acceptable to him) betwixt the one and the other, neither of you knowing Chriſt the head in you, teaching you by the

Re-

Revelation of his Spirit, to determine of things coming before you, (ſo that ye could not ſay with that Synod, Act. 15. 28. *It ſeemed good to the holy Ghoſt and to us*) but ye went on in the ſame manner with them of determining of particulars in mans wiſdom; and by plurality of voices or conſents, which is but a very fallible way, and hath done more evil then ever it did good, and it is all one before the Lord, whether one or a few ſhould determine particulars, as it is among the Biſhops; or whether many by an equality ſhould do it, as among the Presbyterians, you being both out of God's wiſdom, and asking counſel and not out of his mouth; and ye called Presbyterian Miniſters did ſtep into many things ye ~~[illegible]~~ the Biſhops out of, or things much what alike, and of the ſame nature: ye denyed their Lordſhips, and took to your ſelves Maſterſhips, (both being equally forbidden by Chriſt) ye would not ſuffer them to Lord it over you, but ye would Lord it over the People; yea, and did, as tyrannically as ever the Biſhops had done; and ye were offended at the Surplices, and the Canonical Coats and Belts of their Clergy, and yet ye were equally ſuperſtitious and vain in your black cloaths and Gowns, with Paſments and Ribbons upon them, and other ſuperfluity of naughtineſs; and ye were angry at their Revenues being ſo great, and yet ye ſtept in alſo to many of them (and ſome of you had as much by the year as ſome of them) and into their pride, covetouſneſs, lightneſs, vanity, ambition, careleſsneſs, concerning the work of Jeſus Chriſt, and the ſalvation of poor people, whereof ye took up the charge, and many other iniquities they were found in, for which the Lord was provoked againſt them, ye have taken as it were a ſucceſſion of, and ye thought the Lord ſhould have winked at you, and indeed he bore much with you, and had reſpect unto that poor, honeſt, tender, ſimple, zealous thing that was once among you in a day, but he could no longer forbear, for the cry of your ſins was great, and his oppreſſed ſeed in your hearts, as a Cart preſſed with ſheaves under your wickedneſs, cryed likewiſe againſt you and he heard and brought deſolation upon you alſo, and laid all your ſtately building in the duſt; and now great is the lamentation and ſorrow of your hearts, becauſe of the fall of your building, and ye are crying in the anguiſh of your ſouls for a day again, wherein ye may have an opportunity to repair the breaches, and build up the old ruinous heaps; and ye are ſaying in your hearts, the tyles are fallen, but we will build with

turned

hewn ſtones; the Sycomers are cut down, but we will build with Cedars, and make the frame more able and firm then before to ſtand out the ſtorm. But I ſay unto you, in the name and authority of the living God (ſhould ye attempt ſuch a thing till ye come to his Light, and the leadings of the infallible Spirit of Truth in your particulars) it ſhall not proſper, it ſhall be as with them who attempted the rebuilding the walls of *Jerico*, and have no better ſucceſs, and ye ſhall but labour as in the very fire, and weary your ſelves for very vanity: I have determined, ſaith the Lord God Almighty, to race all to the foundation which is not of my building, to pluck up root and branch; and all which is not of my planting, I have ſaid to my Meſſengers and ſervants, go ye up upon her walls, break down her battlements & bull-works, for they are not mine, & level all to the ground, and let them not be built for ever and ever, Amen, ſaith my ſoul. And it is God's rich mercy, love, and compaſſion, that he hath brought this day over you (could ye but open your eyes to ſee it, and ſome ſhall ſee) that ye may ſuffer loſs in theſe things which have been and are a loſs and ſnare unto you.

The 10*th.* Month 1664. from
the *Tolbouth* of *Aberdein.* *George Keith.*

The word of commandement from the Lord (which filled me with heavenly joy and comfort) came unto me the 30. day of the 10*th.* Month (called *December*) ſaying, Shew unto the people of *Scotland* my true and righteous judgement, concerning the particulars above-mentioned: And now, however theſe be received by you, I have peace in my God.

The

The bleſſed long looked for day of God, broke up amongſt us the Lords people called Quakers, *with a declaration of the Lords loving kindneſs to us, and what he hath done for our Souls in cauſing the light of his countenance to ſhine on us.*

And a brief deſcription of our Church, Miniſtry, Word, Worſhip, order and Government.

And a Proclamation of the foreſaid day of the Lord to the People of Scotland *in judgment and mercy.*

With a loving Exhortation unto them, and dear and tender counſel concerning what the Lord requires of them in order to a perfect, and thorow reformation which they have often aſſayed, but never as yet come at.

Alſo a few words to ſuch who expect the breaking up of the day of God, and yet deny it, broke up among us. Written in the fear and will of the Lord, and in bowels of love and compaſſion to the people of my native Country.

THe day of God is the Revelation of his living and eternal arm in and among the children of men, to put an end to tranſgreſſion, and recover loſt man, to the bleſſed, holy, pure, innocent ſtate, wherein he was created by God, who breathed in him the breath of life, and he became a living ſoul; it's the ſetting up the Kingdom of Jeſus Chriſt, the eternal King of righteouſneſs, in the hearts of the Sons and Daughters of *Adam*, and the pulling down the Kingdom of Satan, who hath ruled over the ſons of men, as God, and ſwayed his Scepter as an abſolute Monarch in the earth. It's the ariſing of the Son of righteouſneſs with healing under his wings, in the ſhinings forth of his pure Light, for the diſpelling the the thick *Egiptian* darkneſs that hath long covered the earth, and brought upon the Inhabitants a ſad, ſore, and diſmal night, wherein

the bleſſed, ſweet, and amiable countenance of God hath been eclipſed, and vailed from men, whereby they could not live to God, for that life is in the light, which by the power and prevalency of darkneſs hath been much ſhut up; ſo that it hath not ſhined forth in its glorious brightneſs upon mankind: It's the pouring forth of the Spirit of the Lord upon all fleſh, and the breathing of life upon the dead bones, that they may ſtand up and live, with fleſh and ſinews, in ſtrength, beauty, and comelineſs of proportion. It's the manifeſtation and diſcovery of that great and glorious myſtery, hid from ages and generations, Chriſt within, the hope of glory; Jeſus Chriſt in his powerful, ſpiritual, glorious, heavenly appearance in his Saints, triumphing victoriouſly over death and hell, and all the powers of darkneſs, giving to his Saints to ſit down with him upon his throne, and making them partakers of that glory he had with the Father before the world began. It's the bringing of many from the Eaſt, and from the Weſt, and from the North, and from the South, to ſit down with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of God; and the gathering of his elect ſeed from the four winds of the earth, which hath been long ſcattered, and penned up in the holes and caves thereof, lying in death, bondage, and captivity. The day of God is the redemption of his beloved ſeed, and raiſing it up out of the grave, to live in the bleſſed and glorious preſence of its God: It's the marriage day of the Spouſe with the Lamb, and the bringing of her into the Chamber of Preſence, and the Banquetting-houſe, where ſhe is entertained with the ſweet fellowſhip and communion of the noble plant of renown, the beloved of her ſouls and under his ſhadow ſhe ſitteth down with great delight, and his fruit is pleaſant to her taſte, where ſhe gets acceſs to him in the bed of love, and ſees his ſweet, comely, ſoul-raviſhing countenance, and hears the ſweet melodious voice, which pierceth the heart with darts of love, ſo that ſhe is conſtrained to cry, *Stay me with apples, comfort me with flagons, for I am ſick of love; turn away thy face from me, for it hath raviſhed me*, being filled with the glory of his Majeſty, that the ſight of it is ſcarce tollerable in the houſe of clay, which often trembles at the Revelation of the weight of glory. The day of the Lord is the tabernacling and habitation of himſelf with men (the *Immanuel*, God in us) bringing them up out of all viſible and corruptible periſhing things, into fellowſhip with him and his Son, through the eternal Spirit. It's the diſpenſation

ſation of the new Covenant taking place in the earth, the tenour whereof is, *I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they ſhall be my People, and they ſhall teach no more every man his neighbour, ſaying, know the Lord, for they ſhall all know me, from the leaſt of them unto the greateſt,* ſaith the Lord, *for I will forgive their iniquity, and remember their ſin no more,* Jer. 31. *And again I will ſprinkle clean water upon you, and yee ſhall be clean from all your filthineſs, and from all your Idols will I cleanſe you, a new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh, and I will put my ſpirit within you, and cauſe you to walk in my ſtatutes, and yee ſhall keep my Judgements, and do them; and yee ſhall dwell in the Land, that I gave to your Fathers, and yee ſhall be my People, and I will be your God,* Ezek. 36. It's the coming down of the new *Jeruſalem* from above, out of Heaven upon the Earth, cloathed with the Garments of Salvation, the Lambs Glory (which is her Light, ſo that She needeth not Sun, nor Moon, nor Candle) and the pure white linnen, which is the Righteouſneſs of the Saints; It's the cauſing the old Heavens and the old Earth to paſs away, and the Elements to melt with fervent heat, and the drying up of the Sea, and the making all old things to vaniſh, and the creating the new Heavens, and the new Earth, wherein dwelleth Righteouſneſs, and the making all things new. It's the relieving the Creation of God which hath long travelled under the bondage of Corruption: It's the coming forth of the Woman cloathed with the Sun, and a Crown of twelve Starrs upon her head, and the Moon under her feet, out of the Wilderneſs; And her getting victory and Dominion with her ſeed (which hold the teſtimony of Jeſus the ſpirit of Prophecy, *Rev.* 19. 10. the great quarel of the adverſary againſt her, *Rev.* 12.) over the Dragon, Beaſt and falſe Prophet. It's the diſcovery, fall, and utter overthrow of myſtery *Babylon*, the mother of Fornications, who hath bewitched the whole earth with the Golden Cup, her Merchants hath handed forth into them who dwell thereupon; whereby they have adulterated, and gone a whoring from God, and the pure holy life of Jeſus Chriſt, and the chaſt leadings of his ſpirit, and the true ſpiritual glory hath been loſt from among them, who drunk of the cup of her ſorceries, and a falſe imaginary glory ſet up in its room, which

which is the Image of the Beast, over which the Saints get victory; which false glory stands in some of the words and formes of truth patched together, with the inventions of men, by the cunning and art of the whorish spirit, which is very taking and specious to the eye of man, whereby it comes to pass that this whorish woman hath been taken for the spouse of Christ, and her Merchants for his Ministers. The day of God is the pulling up by the roots every plant which is not of the Lords planting, and the fire of the fierce wrath and indignation of God passing thorough the bryars and thorns for the consuming of them, and the plowing up the fallow ground, and preparing and digging, and dunging of it, whereby it may become good and fruitful, that the pure and tender plant and seed of truth sown therein may grow up, and become a tree filled with the fruits of righteousness and holiness: this seed hath long lyen (as it were) barren in the earth, which hath been as a Wilderness, and brought forth the Vines of *Sodom*, and Grapes of *Gomorah*, but now the Lord hath looked upon the earth, and pitied it (for the seeds sake) and hath sent forth and is sending his servants to till and dress it, that it may be for the Lord and master of it, a garden of pleasure, and now the truth which hath been long holden down, in and under unrighteousness is arising, and shall arise throughout the whole earth, in victory and dominion over all.

And we the Lords People called in derision *Quakers*, and mocked and persecuted by the World (as all the Children of God before us have been) because we are not of them, and they know us not, do witness this day of God come and broke up among us in pure perfect brightness, to the fulfilling all these things aforesaid (every one in their measure) and yet more abundantly to be fulfilled, and his Kingdom revealed with power and great glory in our hearts, and the Lord hath brought back our Captivity, as the streams of the south, whereat we are as those that dream for joy; and we who sat by the Rivers of *Babylon* hanging our harps upon the Willow Trees are now returned to Zion, having our hearts and our mouths filled with the Songs thereof, and our Harps harping the sweet Praises of our God, in the Land of our Nativity. And the Lord hath redeemed us out of Kindreds, Nations, Tongues, and People, to be a peculiar people unto himself, a choice Generation, a royal Priesthood, and holy Nation zealous of good works, to shew forth the Praises of him who hath called us out of darkness into his marvelous Light,

which

which hath ſhined forth in beams of Glory, through the darkneſs in us, to the diſpelling and ſwallowing up thereof, by its brightneſs, and the Light is very dear, and precious unto us, and we cannot deny it; notwithſtanding, all the oppoſition we meet with, from a wicked perverſe World, ſhut up in darkneſs; and becauſe they in the ſtate they are in, cannot comprehend it, therefore they mock, perſecute, and blaſphem both it, and the veſſels thereof, and they would have us to diſown the Light, and ceaſe to bear our teſtimony unto it, becauſe they hate the Light themſelves, being it reproves their evil deeds, and makes manifeſt the hidden things of diſhoneſty, which they are loath ſhould be known; therefore they would have the Light quenched, ſtopt and buried, leaſt their wickedneſs be ſeen, hence it is that people of all Profeſſions, ranks, orders, qualities, and degrees, Rulers, Teachers, Prieſts, and People, Scribes, Lawyers, Doctors, and Diſputers of this World, have and do oppoſe the Light, and ſuch who teſtifie of it, leaſt their pride, pomp, ambition, luſt, tyranny, deceit, covetouſneſs, and other evil deeds, which are riſe among them, ſhould be made manifeſt, and men of all callings hate the Light; for deceit, treachery, unrighteouſneſs, hath ſeated and ſpread it ſelf over all, and taken a dominion in the Earth, and is loath to quit it; and therefore, it puts into the hearts of all its ſubjects, to oppoſe the Light, which if it get footing in the earth, will put a period to its raign, and finiſh tranſgreſſion, and bring in everlaſting Righteouſneſs: And the Devil ſets men upon the oppoſing the Light, leaſt it bind him, and caſt him out of his place, and ſpoile his houſe, and break his Kingdom, daſhing it as a potters veſſel into pieces; and the Whore myſtery *Babylon*, the mother of Fornications hates the Light, and puts into the hearts of the Kings and powers of the earth, to make war with the Lamb, the Light and the Children of it; for that is it which diſcovers the cup of her Fornications and ſorceries unto men, and makes manifeſt her whoriſh mire whereby ſhe may be diſcerned, and when ſhe is known the ſame Kings and Princes and great ones on the earth, who upheld her, ſhall come to loath and hate her, and burn her fleſh with fire; and now glory to the Lord who hath ſhewed us Light, and placed it in our hearts, and hath raiſed and is raiſing it up, over all oppoſition whatſoever in us, and by this Light we have diſcovered the Whore, the Antichriſt, the Beaſt, the Dragon the ſubtle Serpent, the falſe Prophet, with all their ſubtle workings, and deceivableneſs

of

of unrighteouſneſs; we have ſeen the Land of graven Images, and the wilderneſs where there is no way; we have ſo long walked in; hungry, and thirſty, and our ſouls fainting in us, and our tongue failing with thirſt; and the light hath given us an out-gate, & ſhewed us an entrance into the way of life, and path of righteouſneſs & holineſs, which the Vultures eye can never reach; & this path at the beginning appeared to us very ſtrait, & narrow & difficult for paſſage, ſo that many times ſore doubtings and fears ariſe in us, leſt we ſhould never get thereinto, and many temptations have we indured from the ſuggeſtions of the great enemy of our ſalvation; ſaying to us, it is in vain to attempt an entrance, but now bleſſed be the God of our ſalvation, an entrance, yea, an abundant entrance is miniſtred to us thereinto, and the path is becoming more and more eaſie and ſpacious, and delectable, the way of pleaſantneſs, and the path of peace is opened, and opening, wherein the wayfaring man (though a fool) cannot erre or ſtray; and the Light hath brought us to *Jacob*'s Well, where we have found an eternal never fading ſpring of living water ſtreaming forth into our ſouls and hearts, to our unſpeakable joy, comfort, and ſatisfaction; and it hath brought us into *Bethel*, the houſe of God, the houſe of prayer; and we have been made joyful therein, according to the Lord's promiſe; and in this houſe and Temple of God, we have ſeen the glory of the Lord, and had *Iſaiah*'s Viſion, beholding him ſitting upon a throne, high and lifted up, and his train filling the Temple; and we have heard the voice, Holy, holy, holy, Lord God of Hoſts, the whole earth is full of his glory; and we have been made to cry, woe is us, for we are undone, becauſe of uncleanneſs, and fear and trembling hath taken hold of us, ſo that the poſts of the door lyes moved and ſhaken, at the voice of him that cryed; and the Angel hath flown unto us, having a live coal in his hand, taken in the tongs from off the Altar, and therewith hath touched our lips, ſaying unto us, your iniquity is taken away, and your ſin purged; and in his Temple we have talked of the glory of the Lord, and of his loving kindneſs one unto another; and we have bleſſed and praiſed the Name of the Lord, for his mercy and goodneſs to the children of men; and we have eat and drunk in the houſe of our God, in the mountain of his holineſs have we been entertained with the feaſt of fat things, full of marrow, of wines on the lees well refined; and we have ſeen the King in his beauty, and bread hath been given to us,

and

and our water made ſure, and it faileth not, which we drink every one out of our own Ceſtern; and the glorious Lord hath become unto us a place of broad Rivers; and we have been brought to the Shepherds tents, and ſeen where he feedeth the flock, and cauſeth it to reſt at noon; and we have loved the Paſture dearly, and intreated the Shepherd that he would make us partake with the flock, and lead us to the green field and Paradice of his pleaſure, and to the ſtreams of that river which is full of water, and floweth richly forth, to the continual gladning of the City of God; and we have deſired it of him with the earneſt of our ſouls, that we might ſee the good of his choſen, and be remembred with the favour he bears to his people, and gladned with the joy of his Nation, that we might have whereby to glory with his inheritance; and the Lord hath heard and granted the breathings of our ſouls; we asked life of him, and he hath given it us, and put a crown of pure gold upon our heads, even a crown of righteouſneſs, and eternal life; and he hath put a new ſong of praiſe to him who lives for ever and ever, in our mouths, which none can ſing, no nor underſtand, but ſuch as are redeemed from off the earth; and Palms of Victory in our hands are given to us, and Harps wherewith to harp, and make melody to the God of our life, who hath created us anew in Jeſus Chriſt, unto good works; and Cenſers full of incenſe, which are the prayers of the Saints; and the Lord hath not ſuffered, does not ſuffer us, to want any good thing, he openeth his hands plentifully, and filleth us with his bleſſing, and giveth us to drink of the River of his pleaſure, and the wine which groweth in our fathers Kingdom; and how great is his goodneſs! how great is his beauty! for Corn hath made the young-men glad, and new wine the Maids, as it is written, and the mountains have dropped down the wine, and the Fatts and Wine-preſſes have overflowed, and the Heavens have opened, and poured down everlaſting righteouſneſs, and rained the ſhowers of bleſſing upon the tender herbs of the Lords planting in the earth; and loe the Winter is paſt, the rain is over and gone, and the Spring is come, wherein the birds do ſweetly ſing, and the voice of the Turtle is heard in our Land; and the Fig-tree putteth forth its bl-ſſoms, and green figs and others are come, and coming to perfection and maturity; and the Vines with the grapes, give a good and pleaſant ſmell; and at our gates are all manner of pleaſant fruits, new and old, laid up for our beloved. And the fruit of the

Tree of Life, which beareth twelve manner of fruits, and yieldeth it every month, hath been manifested unto us, the leaves whereof are for the healing of the Nations. And we have seen the Bride, the Lamb's Wife adorned, and trimmed for the approach of her Husband, and the new *Jerusalem* descending from above, the Holy City coming down from God out of heaven, having the glory of her God, and her light is like unto a stone most precious, like a Jasper, clear as Cristal; and we have seen the frame and proportion of this City, with the walls and gates of it (within which our feet have stood) whose builder and maker is God, and there is nothing of mans work in it, but all purely of him, and we have seen to its foundation, the Light, the Life, the Power, the Wisdom of God, revealed in the hearts of the Sons and Daughters of men, the chief corner, the foundation stone, which the builders among all the Sects and Professions of the whole earth have rejected, in this night of darkness, whereby instead of building a house or City for God, they have reared up a *Babylon*, which must fall, and is a falling, and shall sink as a mill-stone into the bottom of the Sea, and never rise again, Amen, Hallelujah, glory to the Lamb, whose work it is.

And now the Lord hath made us Citizens of this City, and stones of this building, even living stones, polished by the power of God, and glewed and knit together by the same power and Spirit of Life, where is the pure perfect unity, and in the unity, the fellowship and communion with God, and his dear Son Jesus Christ, and one with another is witnessed; and the builders are wise builders, standing in the wisdom and power of God, whereby they are taught to lay every stone, and how to polish and square it, and they are but tools and instruments in the hand of God, for the work is his alone, and the Ministry is spiritual, and so are the Ministers; men taught by God, having experience of the saving work of his right hand on their hearts, who speak because they believe, and are indued with power from on high, and filled with the holy Ghost, whereby they are made able Ministers of the new Testament, having received gifts by the ascending of Christ on high, (even for the rebellious, that he may dwell among them) for the work of the Ministry, to the perfecting of the Saints, and edifying of the body; and such Minister from the Light and from the Life, and from the power and Spirit, and Word of God, whereby those to whom they Minister, may come into the fellowship of the mystery with themselves, and be made

made partakers with them of the Unction, or anointing from the holy one, which may be with them for ever, and a teacher unto them of all things, good, neceſſary, and expedient for them to know, even to bring them unto the Spirit of truth, which may lead them into all truth, and inſtruct them, in the will, councel, and commandement of God, at all times whatever it be, and to eſpouſe them unto Jeſus Chriſt the great King and Lawgiver in and to his People, the great high Prieſt, from whoſe mouth the Law is to be received, the great Prophet by whom God ſpeaketh now to his People, whereof *Moſes* writes, who is the head in all things, and who ſo will not hear that Prophet, ſhall be put to death; and this Prophet Jeſus Chriſt is nigh unto us, yea, more nigh then all the men or books upon the face of the earth; he is both our Maker and our Husband, (the anointed of the Lord the breath of our noſtrils) ſo that our fellowſhip and communion with him is moſt intimate, and immediate, and nothing elſe does ſatisfie our ſouls but the immediate imbraces of his dear and ſweet love, the ſeeing of his Countenance which is comely, and the hearing of his voice, which is pleaſant, and powerful, and glorious, and full of Majeſty; and the Bride rejoyceth greatly becauſe of the voice of the Bridegroom himſelf, and now we need not ſay who will go down into the grave, and bring up Chriſt to us, or who will aſcend to Heaven to bring him down to us, or who will go over the Seas, and bring us tidings of him from *Jeruſalem*, where he ſuffered in the fleſh, him (whoſe name is the Word of God, *Rev.* 19.) we of a truth witneſs nigh us even in our hearts; ſo that we need not either aſcend or deſcend, or go forth, the word of life, the word of power, the word of faith which *Paul* preached, and *Moſes* before him, and all the true Miniſters, and pointed people to this, which was able to ſave them, as they turned their minds thereto, and gave up to be taught and led thereby.

And this the Miniſters and Servants of the Lord among the People called *Quakers* do preach (without money or price being the free gift of God) and many have believed, and received it, not as the Word of Men, but as it is indeed the Word of God, and found it (after diligent attendance, turning their minds inward thereto) to ſpring up in themſelves, and to be living and powerful, and ſharp as a two edged Sword, to the dividing of ſoul and ſpirit, and diſcerning every thought and intention of the heart, and though one evil, and unbelieving Generation, will not give credit thereto, no

nor yet those of the National Ministry, who give themselves forth for the Ministers of Christ (but are found lyars) they call it a fancy, and delusion, and turn People from it, (which is the only Rock that can save them) yet we know it to be the Word of God, and we have tasted the Heavenly sweetness of it, yea and our very hands have handled that Word of Life, and we have hid it in our hearts as an only Treasure, and we do daily, and hourly, witness the pretiousness and worth thereof, for it is the food of our souls, the food of Angels, the living bread, which came down from Heaven, to give life unto the World, the Manna incorruptible, which feedeth us unto life everlasting; and when we are an hungred, it refresheth us, and satisfieth our souls with good things, it's milk to the babes, and flesh to the strong, it's health to our navil, and marrow to our bones, it's the bread which strengthneth mans heart, and the wine which maketh it glad, and oyle which maketh his face to shine, and when we thirst, living water springeth forth from this word of life in our hearts, and ministreth drink unto us, out of the living fountain, and we witness the promise fulfilled, *he that believeth in me* (Christ the Word) *out of his belly shall flow a well spring of liveing water*; and when we are weak, and our hands hang down, and our knees wax feeble, the Word maketh us strong, and lifteth us up as an Eagles wings, so that we run and are not weary, and walk and are not faint, and when we are heavy through sorrow, the Word springeth forth in streams of pure joy and consolation, from the presence of the Lord, which causeth us to forget all our former troubles, and we are comforted in our God, in all our straits and difficulties, and when temptations from the Devil and his Instruments assault us, and the powers of darkness environe and surround us, as if they would swallow us up, the Word sendeth forth sweet and comfortable beams of Light, and openeth the eye-lids of the morning upon us, and breaketh through the thick *Egiptian* darkness, as a fiery flaming sword, and divideth asunder, and giveth us victory and deliverance: And when we are hated of the World, the Word saith, peace in us, and causeth it to flow into our souls, like the waves of the Sea, and when Sathan transformes himself (with his Messengers) into an Angel of Light, that he may deceive us, coming up out of the deep with *Samuels* Mantle, the Word of truth, which searcheth into all the depths of Satan, and to the bottom of the mystery of iniquity discovereth to us the foulers snare, and the voice of the inchanter, so

that

that our ſouls eſcape as a bird out of the net; and the Word defends us by night and by day, ſo that we need not fear the terror by night, nor the arrow that flyeth by day, nor the peſtilence that walketh in darkneſs, being girded with the ſword of the Spirit, which is the Word of God; and the Word is a light to our feet, and a Lanthorn to our pathes, the *Urim* and the *Thummim* by which the Lord anſwers us, and giveth us counſel in all things pertaining either to the temporal or eternal life, and herein we meditate day and night, and by it are we made wiſer then our Teachers, and it's ſweeter to us then the honey and the honey comb, and more precious then thouſands of gold or ſilver; and in the Word our fellowſhip ſtands with God, and one to another, whereby we know, and enjoy, and have communion one with another in the inviſible, heavenly life, and though at a diſtance as to the bodily appearance, yet nigh to, and preſent one with another in Spirit, and partakers together, as members of one body in ſufferings and afflictions, in joy and conſolations, which as ſufferings abound, do abound alſo. And now, though the Scriptures declare of this word, yet they are not that Word, more then a Map or deſcription of *Rome* or *London*, is *Rome* or *London*; or the image of *Ceſar* is *Ceſar* (or bread and wine is the body and blood of Chriſt) which rude draught, ſhadow, deſcription, and repreſentation of ſuch things, and the like, may and do borrow the names of the things by them ſignified or repreſented; and thus the Scriptures may borrow the name of the Word of God, and may ſometimes be ſo called, as the words or Prophecy of *Iſaiah* is called by himſelf his *Viſion*, and the words of *John* is called his *Revelation*, whereas they but ſignified theſe things; and it's my teſtimony, with thouſands, we have found another Word then the Scriptures (which is not repugnant to them, but teacheth the ſame things, and bears a like teſtimony with them, in a more excellent way, ſo that they have a ſweet harmony and concord together, yet differing as much from them as bread, wine, corn, oyle, water, light, fire, differing from a verbal deſcription or likeneſs of thoſe things: And this is no diſhonour to the Scriptures, but a putting them in their proper place, as a declaration of the eternal life, which though pointed at by them, yet is not to be found in them, as the Jewiſh people fooliſhly thought, (and as Profeſſors think at this day) for which Chriſt checked them, becauſe they would not come to him to get life, of whom

whom the Scriptures testified, *That it was in him*, not in them, *Joh.* 5. And thus much concerning our Ministery, and the object thereof, or thing which is ministred and preached, to wit, Christ the living and eternal Word, nigh, and in the hear: and our Worship and Sacrifice we offer up unto God in this Building, House, Temple, City or Church of God; is spiritual prayer, and praise spiritual, even from the pourings forth of the Spirit of Life from God, praying and singing, (and making melody in our hearts, and with our mouths and lips also, as the Lord opens them) with the spirit and understanding in all things, making our requests known unto God, and giving thanks alwayes for all things, through Jesus Christ our life, at whose Name our knees are bowed down, and our head uncovered, and the glory is over all, and the Lord hath turned to us the pure language, and the pure lip, and given us to the throne of glory an abundant access, and hath accepted our prayers, and savoured a good savour in them, and hath largely answered the desires of our souls, blessed be his Name; and we witness him a God who heareth prayer, even to the least desire or breathing of the upright heart, and he is worthy to be waited for, who hath come to us in an acceptable time, and prepared our hearts to seek, and his ear to hear, and given us strength and ability to wrestle and prevail with him to the break of day, and we have not let him go till he hath blessed us, and called our name *Israel*. And as the Ministry and Worship of the Church or house of God among us is spiritual, so is the Order, Discipline and Government among us; and we witness the Lord present with us in our Assemblies, and the head Christ in us, (whether few or many) passing sound, righteous, and infallible judgement concerning the particulars that come before us; and we take not that blind, fallible way of the many Sects and Professions in the world, to determine controversies by, *viz. Plurality of Votes*, but we look up to the Lord, and call upon him to decide the matter, and pass righteous judgement, and he doth it, and each in the measure of the Word of Truth, which they have received, doth perceive the mind of the Lord *therein*, and believeth it, their faith standing in the wisdom and power of God, revealing the thing in and to each particular, and we are manifest in one anothers consciences, and as Epistles written and read in one anothers hearts; and we are of one mind, and one spirit and life; and here is sweet unity, concord, harmony, and agreement, not like *Babylon*; and where the

the Lord goeth not before us, and openeth not the particular, or particulars unto us, we ſtand ſtill and forbear, till we receive his mind, who never is nor will be wanting to us, in whatſoever exigence. And now the power we have is from God alone, and his Son Jeſus Chriſt, and he bears the government on his ſhoulders, and takes us up into the Throne with himſelf, according to his promiſe, and maketh us a free people, Kings and Prieſts to our God, and our power is free and unlimited, as to any mans determination upon the face of the whole earth; and we own no head in our Church, but Chriſt Jeſus; nor can we ſubmit our conſciences to any man, or yield to the precepts and commandements of men (out of the will and power of God) in a jot, though to the loſs of our very lives; and eſpecially, no man or men is to impoſe on us the leaſt circumſtance, in the matter of the worſhip of the living God, and the exerciſe of our conſciences therein; but what man or men ſet up in place of authority, calls us to what is equitable and righteous betwixt us and our neighbour, we are free, and holds our ſelves bound to give all due obedience for conſcience ſake thereto; and the Magiſtrate, who hath his power and authority from God, we dearly own and honour, and the obedience he requires of us, will be anſwered with the Witneſs and Word of God in our conſciences, which if we ſhould diſobey, condemnation from the Lord ſhould fall upon us. And when that which is ſinful and unrighteous is urged upon us, then God's witneſs does ariſe in our conſcience, and forbids us to yield thereto, but to ſuffer patiently what may be inflicted upon us, for our not bowing under the ſame, and not at all to reſiſt with any carnal weapon, or outward violence, but to commit our cauſe to him, who judgeth righteouſly, and hath ſaid, *Vengeance is mine, and I will repay it*; and ſo we have ſweet peace and content in our ſufferings, for our conſciences are kept free, and we are redeemed to God, and bought with a price, therefore we cannot be the ſervants of men, and we ſeek not any worldly power or force to maintain our Church, it needeth it not (for the gates of hell cannot prevail againſt the ſame) nor to propagate our Religion, for it will never do it, and we are to force no mans conſcience, nor to lay any puniſhment upon them, or put any to ſufferings, becauſe of their not concurring with us, for we matter no uniformity, but that which is of the Lord's Spirit, perſwading the hearts of people to be one with us in principle and practice, and to ſtand up with

us,

us, living witneſſes for the name and truth of the living God, which he is revealing; and we aſſuredly know all the weapons that are formed either againſt the truth or the witneſſes of it, ſhall not proſper, and the Lord ſhall make to himſelf a glorious name in the earth; and we the people of the Lord, whom he hath formed for himſelf, ſhall ſhew forth his praiſe, and the Lord will make it manifeſt, that we are his, and that he hath raiſed us up, and put his Spirit in us, and that he dwells in and among us, to all the Kindreds and Nations of the Earth. and they who will not ſee, ſhall ſee, and be aſhamed, and confounded for their envy at the people whom God hath bleſſed, and will bleſs for ever and ever, and no deceit nor violence ſhall prevail againſt them.

And therefore now O ye people of *Scotland* know ye that the day of God is broke up among us, the people of the Lord called by you in deriſion *Quakers*, but who indeed tremble at the Word of his power, when it is ſounded forth from the Throne of Majeſty; yea, and the mighty, dreadful, terrible God of ſtrength, power, and Majeſty, Victory, and Dominion hath determined to ſhake the Heavens, and the Earth, and all the powers thereof, to the utter confuſion and fall of whatſoever ſtandeth up in oppoſition againſt the ſetting up of his eternal Kingdom of Righteouſneſs in the hearts of the Children of Men, and the little ſtone cut out of the Mountain without hands, ſhall grow and fill the earth, and become a Mountain; and it ſhall daſh to pieces the Image of Clay and Iron, Braſs, Silver, and Gold, and the Land of graven Images ſhall be ſmitten, and all the Gods of the Heathen famiſhed, and all the Idols ſhall be broken, and caſt into the holes of the rock, and *Dagon* ſhall not be able to ſtand before the Ark; nor *Babylon*, before the ſpouſe of Chriſt which is coming forth to face all their enemies, fair as the Sun, and terrible as an Army with banners; yea, cloathed with the Sun, and the Moon under her feet. And the Lord is making a work in this day, which ſhall make all ears to tingle, and every heart to faint and fail that will not bow at the arm of his power ſtretched forth: The day of the Lord is come, and he is preparing himſelf to battle as a ſtrong man, as one awakned of out ſleep, (who hath long ſuffered the reign and Kingdom of darkneſs) and as one that cryeth out in the dread of his ſtrength by reaſon of Wine; and he is making bare his arme, and covering himſelf with zeal as with a cloak, *now will I ariſe, now will I lift up my ſelf*, ſaith the Lord, and who is able to ſtand up, and make

make war with him? whereof prepare to meet thy God O *Scotland* in the way of his judgments, and repent, repent, repent of your iniquities, from the higheſt to the loweſt, for the controverſie of the dreadful God of power, the zealous angry God who will not acquit the guilty, is againſt the one and the other of you, without reſpect of perſons, becauſe of your abominations, whereby his pure holy Spirit hath been grieved, and provoked againſt you, Oh *Scotland*, *Scotland*, the cry of thine iniquities, hath come up before God into his throne, and he is weary with forbearing, to execute the fierceneſs of his wrath upon you, though ye be not weary with ſining, but are drawing iniquity, as with Cart-ropes, and filling up the meaſure even to the brime; Wherefore a Cup of trembling, trembling, ſaith the Lord God, ſhall be put into thy hands, if thou ſpeedily repent not, & thou ſhall drink & ſhall not eſcape, and it ſhall be more tollerable for *Sodom* and *Gomorah* in the day of judgment, then for you; foraſmuch as you have ſinned againſt more Light, and have had more warnings from the Lord, one way, and another, and he hath borne with you long, and ſtrived much with you by his Spirit to reclaim you, and would have healed you, but ye will not be healed, and oh how have your hearts turned back as a deceitful bow, and ſhrunk from that meaſure of ſimplicity, tenderneſs and zeal for the Lord, that was once among you, and becauſe yee took up a profeſſion of God above all the Nations of the Earth, and have ſo treacherouſly backſlidden therefrom in the day of tryal, therefore is your ſin exceedingly aggravated before the Lord, and he will puniſh you above all the Nations of the earth, if ye break not off from your ſins by ſpeedy and unfeigned repentance. And now ye who mock at the quakings and tremblings of the people of God, who feel the load of wrath ready to break out upon you, and ſink you down to the bottome of Hell, and would faine ſtand in the gapes, and hold off the wrath, and are in great travel, becauſe of the dreadful day they ſee coming upon you, and many times are crying unto God for mercy unto you, when ye are adding drunkneſs to thirſt, and perſecuting them, and ſaying, *tuſh, tuſh, no evil ſhall befall us, where is the promiſe of his coming?* ye ſhall be made to tremble, and your loyns to ſhake, and the joynts of your knees with *Belſhazar* (reading the hand writing againſt you) to ſmite one againſt another, and paleneſs ſhall come up upon your faces, and pangs as of a woman in travel take hold of you, and the Lord will roar out of Zion againſt you, and tear in pieces as

a Lyon, and who will then be able to deliver you out of his hands? and that comfort and peace will be far from you, which we the Lords people do witness, after all our fears and tremblings; for the cup we have drunk at his hands is sweetly tempered with mercy and judgment, and in measure he debateth with us, and stayeth his rough wind in the day of his East; and our hearts, which once trembled for fear, and dread, and sorrow, are now made to rejoyce with trembling, at the powerful and glorious appearance of him in our souls, so that we have been made to sing unto him that song, we will praise thee O Lord; for though thou wast angry with us, thy anger is turned away, and we are comforted. And yet now, O *Scotland*, the Lord hath bowels of tender pitty and compassion towards thee, which many times I have felt, and do feel, with many others, and he is much put to it (so to speak) concerning thee, what to do with thee, and his mercy and judgement are at a kind of holy contest and wrestling about thee; *How shall I give thee up? how shall I deliver thee, O people of* Scotland? *how shall I make thee as* Admah, *and set thee as* Zeboim, *my heart is turned within me, my repentings are kindled together*; which word hath often sounded through me, towards thy Inhabitants, O *Scotland*, from the Lord, who yet remembers the kindness of thy youth, and the love of thy espousals in former dayes, and the tenderness, and simplicity, and uprightness of heart that was among many of you then, with a pure zeal for his Name: And oh, what meltings and breathings of soul was after the living God! and nothing could satisfie but his living presence, which also no doubt hath been in a measure by some enjoyed; but oh, how have ye forsaken your first love, and turned down-right enemies against that which was once your very life, and is the life of those ye are persecuting at this day, and blaspheming, to wit, the revelation of the Light, Life, Power, Love, and Spirit of God in our souls, which filleth us with heavenly comfort, joy unspeakable and full of Glory. Oh, how have ye forsaken the fountain of living waters, and digged to your selves broken Cesterns, that can hold no water! Return, O back-sliding *Scotland*, for this I do declare unto thee, in the name of the Lord; he hath yet thoughts of loving kindness unto thee, and a seed there is in thee, which is very dear and precious unto him, and he cannot forget it, more then the tender-hearted mother the fruit of her womb; and though she should forget, yet the Lord will not forget thee; for thou art set as a seal

upon

upon his heart, and writ upon the palms of his hands, O thou beloved ſeed, and he will give redemption unto thee, and raiſe thee up out of the holes and caves of the earth, where thou haſt lain ſo long buried as in the grave, and the Lord hath raiſed, and is raiſing up his ſeed in ſome already, who are a kind of firſt fruits unto him; and he hath brought us to walk in the light of his countenance, and rent the vails, and given us to behold his lovely amiable face with joy, and made us an entrance into the bleſſed Land of Promiſe; and we have eat abundantly of the good of the Land, and the fineſt of the wheat, and honey out of the Rock hath been given unto us, and we have drunk of the wine, and taſted the Vine-grapes thereof, and the Land is a good Land; and though there be *Giants*, and the ſons of *Amalek* in the way, yet it is conquerable, and we cannot but report well of it; and God hath bleſſed our teſtimony, and ſhall bleſs it to hundreds and thouſands, who yet are not able to hear us, nor will they, becauſe of the anguiſh of ſoul, under the hard yoak of *Pharoah* in the Land of *Egypt*, and houſe of bondage; but God will break, and is breaking, the yoak of oppreſſion from off the neck of his ſeed, and will give it victory and dominion over all.

And now bleſſed are they, who know and hearken unto the joyful ſound of the everlaſting Goſpel, which publiſheth peace, and bringeth good tydings of ſalvation, and proclaimeth the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in *Sion*, to give them beauty for aſhes, the oyle of joy for mourning, the garment of praiſe for the ſpirit of heavineſs, that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified. And now, O *Scotland*, prize the day of thy viſitation, and know the things that belong to thy peace, before they be hid from thine eyes, and the day of grace ſett upon thee, and put away thy abominations out of the ſight of the holy pure God, which are matter of provocation unto him againſt thee.

And whereas thou haſt often aſſayed a Reformation unto the Lord, but it hath never come to be perfect and thorow; and ye have been ſo far from going forward, that ye have ſhrunk back, and turned again with the dog to the vomit, wherefore now at laſt return to the Lord, with whom there is yet mercy, and plenteous redemption, and reform thoroughly unto him, who will not receive

halfes off your hands. And now I will ſhew you councel from the Lord (which I do declare in bowels of dear, and tender love unto you) what ye ſhall do in order to a cleanly, perfect, and through Reformation: Above all mind the Light of Chriſt in your Conſciences, and heed it diligently in its motion and ſhinings forth thorough the darkneſs, and as ye give obedience to it, in what it reveals unto you for duty, and ſhun what it diſcovers to be evil, it will more and more ariſe and ſhine forth in pure tranſparent brightneſs, from one degree of glory to another, and lay hold upon the darkneſs to the diſpelling of it, and ſwallowing it up wholly, in the womb of its brightneſs; and the Light will ſhew you the foundation on which ye ſhall build, Jeſus Chriſt, the Wiſdom and Power of God, and the Word of eternal Life, the chief corner ſtone, from which the Light comes, and it leads to him, and will bring you into acquaintance with him, and the leadings, and teachings of his Holy Spirit, to which yee ſhall do well to keep Chaſt, elſe the *Serpent* by his ſubtlety will again enſnare you, and *Myſtery Babylon* will bewitch you with the cup of her Fornications: And oh your not keeping chaſt to the Lord hath often marred the work in your hands, and if ye come not in the future to keep cloſely and chaſtly to him, ye ſhall never proſper in any of your attempts, and all ſhall be but loſt labour. And take up the croſs to every thought, deſire, imagination, motion, and affection, of your own hearts, and this will ſteer your courſe aright, and guide your feet in every ſtep, and ſtay, and ballance your minds, and hold down every thing which would ariſe out of the wrong ground, and the pure Light will ſhine forth in your minds, (thus ſtayed under the croſs) with glorious beams of brightneſs, and ſweetly manifeſt unto you, all whatſoever the Lord requires of you, and as ye muſt not be forward in runing on without the leadings of Chriſt the head in you, ſo be not backward nor ſlow in following after him, nor ſit down by the way, ſaying in your ſelves, *thus far will we go and no further*; Oh this hath alſo been a ſnare unto you: and mind the pure, holy, living power, more then the form, and wherever the power and Spirit of life doth not move, or appear in the forme, diſown it, and ſtand againſt it, and whatever form or appearance the living power leads into, or moves in, be for it, and own it, and as ye come, to live and walk in Gods fear, it will beget more and more a diſcerning in you, to know and feel the power, and diſtinguiſh manifeſtly the dead, dry, and

life-leſs

life-leſs form and appearance from the living; and be willing to be ſearched as with Candles, thoroughly, and hide nothing which the Lord requires to be given up, nor keep up any thing whatſoever, that his controverſie and indignation is againſt, and rid you of all your Idols of ſilver, and gold, all the wares and pleaſant things of *Babylon*, and the Jewels and ear-rings, ye have of the *Egiptians*, to wit *the many Inventions*, that hath crept in, in the night of Apoſtacy, to the enſnaring and bewitching of your people, and father nothing upon the Scriptures, nor upon God, but that which is purely of him, and revealed unto you from the Spirit of truth opening and interpreting the Scriptures unto you, which holy men of God did write from the Inſpiration of his Spirit, and can only be underſtood in and from a meaſure of the ſame, and put not the name of the Ordinances of Jeſus Chriſt upon *Babylons brats*, which whoſo taketh them and daſheth to pieces againſt the ſtones, bleſſed ſhall they be: And away with all the Wiſdom of this World, which God is a confounding, and all conſultings and reaſonings with fleſh and blood, and judging or determining of things, but in the wiſdom and councel of God, in the Revelation of the Spirit of truth in each particular, let that be your rule in all things, and ye ſhall walk ſurely, and put away this dead, life-leſs, ignorant, prophane, ſcandalous Miniſtry, own no Miniſtery, but ſuch who is taught of God, & ſpeaks becauſe he believes and miniſters from the power and ſpirit of life, and away with making any humane gifts or indowments of Learning (which is but fleſh, and muſt die and wither) the qualifications of a Miniſter, and do not limit the Spirit of the Lord, in chuſing or refuſing any for the work of the Miniſtry, they are well fitted whom he enables, though fooliſh and contemptible to the carnal eye; and by theſe fooliſh, weak and deſpicable things, the Lord hath brought, and is bringing great things to paſs; and away with your dead life-leſs worſhip, praying and ſinging, which comes not from the breathings and movings of the ſpirit of life from God; and away with your mungrel Church, patch'd up of the prophance rable of the World, let ſuch who fear God, ſeparate and come out from among them, and diſown them for fellow members of the body whereof Chriſt is the head, and have no communion with them in their worſhip which is Idolatry, and away with your ſprinklings of Infants, its but of *Babylon*; with many other things, the Light of Chriſt (as ye heed it) will diſcover unto you, which in the night of darkneſs hath paſſed for Gods ordinance,

ordinance, but the day hath discovered them to have the Beasts mark, and superscription; and away with setting Bread and Wine before a prophane wicked multitude (who hath nothing but the bare name of a Christian) telling them its the Communion of the Body and Blood of Christ, it's abomination to God, and away with the carnal, false licentious, unbounded liberty ye take to your selves in words, diet, apparel, and worldly conversation; mind the cross diligently, and it will teach you the golden path of Mediocrity (or Moderation) in all things, and away with all respecting of persons, and the honour which comes not from God, whose service is only to feed the lust of the eye, the lust of the flesh, and the pride of life, and be willing and desirous to see the glory of the pride of all flesh stained, and the Lord alone exalted, honoured, and glorified in and among the Children of men: And away with all Uniformity, which is not of the Lords Spirit; and away with all force, and constraint in the matter of Conscience and Religion; and away with all carnal weapons, either to defend or propagate the truth; away with your Lording and mastering, and monopolizing ministry, who would limit the Spirit of the Lord, and make a monopoly of the gifts of God, away with your distinctions of Clergy and Laicks, and superstitious Habits and attires, for discriminating them, and away with your set and alloted hires, and maintenance for a Ministry, and forcing of people to pay them, which hath been a great snare unto many (and hath lyen nigh all) who from a principle of covetousnes (seeing thereby means of a livelihood) hath intruded themselves into the ministerial Function, and given poor people to believe they were called of God thereto, whereas generally (it is a thing well known) they get into Parishes by worldly means, they setting their friends and relations on work, to sollicite and move the Patrons of the Parishes, or such most concerned therein, to give them entrance; and when the thing is granted, then he called the Minister, steps up into a Pulpit, and sayes thus to the people, *Beloved, by the providence of God I am called to be your Pastor, and a watch-man over you, as one who must give an account for your souls in the day of judgement; and the Lord knows, it's not any other principle, but a vehement desire (thorough love to your souls) to teach and instruct you in the knowledge of God, and to edifie you in the Faith, that hath moved me to come among you. and I have received a talent, and I must improve it, and the ability God hath given me to instruct you, together with the great desire I have to use it for*

your

your edification, I take for a ſufficient call from God; and I have alſo the Patrons, and the moſt conſiderable in the Pariſh their call. Whereas they make it manifeſtly appear, that covetouſneſs hath ſet them thereon, for how ſoon any of their brethren dies, ſo that another Pariſh becomes vacant, which hath a greater ſtipend or maintenance, they fall upon their firſt trade, of ſolliciting for an entrance thereto, and they ſtick not to quit the charge of their firſt Flock, and to give their Wife (to wit, the *Kirk*, which they ſay they are married to) a Bill of divorce, though oft-times there be no occaſion on her part; and it's not the Patrons or people who hath called them, but they firſt called them; and when the people refuſes to pay them their allotted hire, they purſue them with horning and poinding, which ſhews them to be far from the affection of husbands to their wives or parents to their children, or Paſtors to the Flock, all which they pretend to be; and were they good Paſtors, their Flock would afford them milk and wool, not of conſtraint, but willingly, ſo that they needed not, either ſqueeze the pap to the cauſing it bleed, or tear the fleece off before the time of caſting it, to the pulling the skin in pieces many times; and the ability they talk of, is not of God, but of men, and it's not God's free gift, for it hath coſt them both much money and time at Schools to purchaſe it; and were it the talent of the Lord, it would prove more effectual to the bettering of the people, which it does not; for at ten, twenty, thirty, forty years end and upwards, they are as bad as at the firſt coming among them, and in many places much worſe; and the vehement deſire to do the people good, they tell of, is but a ſuggeſtion of their deceitful hearts, for they are not come to the Light and Word of Truth, whereby to diſcern the true, upright, genuine deſire, from the falſe and hypocritical: and this thing hath proved alſo a great ſhare unto the people, who hath heaped up to themſelves Teachers after their own hearts luſts, who might ſpeak falſe peace unto them; and that whereon there is ſo much ſtreſs laid, to wit, the calling of the people, or Patrons, is not of God, but of *Babylon*; for in the ſtate they are in, they will be loth ever to call a good man unto them (ſuppoſing he could be found) but ſuch who will wink at their faults, and run with them thereinto; and when at any time they let a reproof fall, it ſtinks out of their mouths, being guilty of the ſame things themſelves; and away with the education of youth at Univerſities and Colledges of Philoſophy, ſo

called;

called; I may ſay of them, which *Luther* ſtuck not to call them in his day, That *they are the ſtews of Antichriſt*; for out of them comes this ignorant, profane, ſcandalous Miniſtry, wherein they learn to talk of things they underſtand not, and to prate in mans wiſdom, which is carnal, earthly, and devilliſh: And the *Philoſophy*, ſo called, which is taught them, is but meer deceit and pedantry, which even I came to ſee, when among them; and many of themſelves ſee it, and confeſs it to be but vanity; and none can teach either the knowledge of God, or of the creation, but ſuch who come to be indued with a meaſure of the wiſdom of God, which made the creation in number, weight, and meaſure, according to it's pure holy Law, and neither God nor the work of his hands can be truly known, but in the light, which makes all manifeſt, which the Doctors and diſputers of this world, are ſtrangers unto, and it's folliſhneſs to them; and many among themſelves have attempted the reformation of their ſo called Philoſophy, and ſqueezed their brains to find out a new one, but all in vain, it ſhall never be found out, till they come to the Croſs of Chriſt, and under his croſs, denying their own wiſdom) become the diſciples of Chriſt, and learn of him (*in whom are hid all the treaſures of wiſdom & knowledge*) the true Science of the creation (as well as the of the Creator) for the world was made by him, and he can beſt teach it, and in him manifeſt in man, the inviſible things of God, from the creation of the world, are clearly ſeen, being underſtood by the things that are made, which carry upon them indeed the characters of infinite wiſdom, goodneſs, and power, but are a ſealed book, no leſs then the Scriptures, to ſuch who are not come to the teachings of him, who made them, and can only give an eye to read them with a true underſtanding, and to advantage. And this I teſtifie, who have had a tryal and experience, both of the one and the other, the wiſdom of man (wherein I laboured much and long, and profited above many of my nighbours) and the wiſdom of God in which now I ſee, and for which I truly account that other loſs and dung, even for the excellency of the knowledge of Chriſt, the Wiſdom which was with the Father before the World began, and I certainly know the humane Wiſdom or learning is one of the main Bulwarks of Antichriſt againſt the Revelation, and ſetting up the Kingdom of Chriſt in the Earth, and becauſe this is ariſing, and ſhall riſe, down muſt the other go, and all who ſeek to uphold it ſhall fall therewith. And away with the

many

many Doctrins and opinions yee have drunken from your teachers, who have abuſed the Scriptures, and you both, giving you to believe they were grounded on Scripture, and are nothing but their own imaginations, which the erring mind through Sathans ſuggeſtions, hath begot both in them and you, and rid your ſelves of all whatſoever, yee have taken upon truſt, and what yee have not ſeen and learned, in the openings and manifeſtation of the Word and Spirit of truth in each particular, and make the revelation of the Spirit of truth in all things the rule and analogy of your faith, believing nothing leſs or more, then what is revealed to you therefrom; and where that opens not, keep wholy back from paſſing any determination for or againſt: And away with that manner of interpreting Scripture and ſearching truth by drawing and knitting conſequences, by the fallible erring mind, and natural underſtanding, keep cloſe in all things to the judgment, and determination of the Spirit of God, and where that leads you (as it did lead Chriſt to infer upon the Saduces the Reſurrection from the dead, from that Scripture, *I am the God of Abraham, and God is not the God of the dead but of the Living*,) to draw a conſequence or frame an argument, do it, elſe forbear: And away with determining of things (as yee have hitherto done) by *Plurality of Votes*, it's not the way of God, and will never further the Lords work or truth, their votes or conſents not being in the unity of the Spirit of truth: And away with thinking general Aſſemblies, Counſils or Parliaments, in the ſtate they ſtand in, will do you any good, in order to a perfect, and through Reformation, they will certainly marre it, but never help it forward, being out of Gods wiſdom, and its fooliſhneſs unto them. And your looking too much to theſe things in former times hath been a great ſnare unto you.

And thus now I have ſhowed you good advice and councel concerning your becoming a perfect, and thoroughly reformed people, and the witneſs of God in all your Conſciences (as yee heed it) will not fail to anſwer me to the truth, and expedience of theſe things I have laid before you: And principally every one mind the through reformation and change of your own hearts and lifes, by turning in your minds, to the Light of Chriſt in all your conſciences, which muſt do the work, elſe it never will be done; and as the reformation of particulars grows, ſo will the ſame do in the general. And now

what I have declared unto you (and the manifestation of the Spirit of truth will shew you much more, even the perfect patern of the house of God in the Mount) concerning these things which are necessary and expedient, in order to a thorough, cleanly and perfect reformation, we the people of the Lord called *Quakers*, have fallen upon them, being taught and directed thereto, by the wisdom of God, (which buildeth the house, else the building is in vain) and we have found and do find the blessed usefulness of them, as ye shall also find, if ye be followers of us, as we are of Christ: And now ye who say, or shall say, *Tush, all this is but vanity, and folly, we will not daine to take councel from you, we are wiser then your selves, we will not learn at you, and yee but boast of things yee know not, and we expect a glorious comfortable breaking up of the day of God, in order to a more perfect and thorough reformation, then as yet hath been among us, but it shall never come to us through your airth, we can never expect good of you, for yee are but a pack of poor silly deluded brainsick fools, therefore get yee from us, we will none of your councel, the day shall never dawn upon us, if it rise not in another airth then yee tell us of.* To such I say, Oh yee foolish, and unwise, how like are yee to the former generations, (who ever were enemies to the wisdom of God, through their carnal, earthly, and devilish wisdom) and to the *Jewes* of old, who despised the son of God, and crucified him the Lord of Glory, whom at that very time they were expecting to come, the promised *Messiah*, and when he came, they mistook him, and received him not, because of his weak, lowly, contemptible appearance to the carnal eye, but such who had the eye of Faith, saw the glory of the only begotten of God upon him, thorough the vaile which covered him from the sight of others, and he disappointed them in all their carnal expectations, and they are yet looking for him, and have looked these sixteen hundred years, but have never seen him, nor shall see him in the way they look for him; as neither shall yee, and your judgment shall be one with theirs; you being shut forth into utter darkness, and plagued with hardness of heart, if yee do not speedily repent. And now whether ye will hear or forbear, this I do declare unto you, in the name and power, and authority of the living God, the day of the Lord is of a truth broken up among us, and ye shall look till your eyes fail you, and rore within your eye-holes, e'ere ever yee see another day or appearance of Jesus Christ to your comfort,

comfort, then what we the people of the Lord called *Quakers*, do witneſs come, and yet more abundantly coming, and if yee will not hear, my ſoul ſhall mourn for you in ſecret places, and weep before the Lord on your behalf. And yee who in the perverſeneſs, and obſtinacy of your hearts gain-ſtand, and oppoſe with all your might and power, the appearance of Jeſus Chriſt in this day, and yet are calling for the day of the Lord; To what purpoſe do yee call for it? (that I may uſe the Prophets words in the like caſe) *Wo unto you that deſire the day of the Lord*, to what end is it for you? *the day of the Lord is darkneſs, and not light, as if a man did flee from a Lyon, and a Bear met him, or went unto the houſe and leaned his hand on the wall, and a Serpent bit him*; ſhall not the day of Lord be darkneſs, *and not light? even very dark and no brightneſs in it.*

Writ about the beginning of the 11 *Month in the year* 1664.

THE END.

ERRATA.

IN Page 5. line 38. for *and* read *an*. p. 16. l. 39. f. *live* r. *alive*. p. 17. l. 39. f. *these* r. *those*. p. 20. l. 30. r. *in the world*. p. 22. l. 37. f. *this* r. *his*. p. 30. l. 4. f. *Layely* r. *Lately*. p. 44. l. 35. f. *ease* r. *case*. p. 60. l. 8. r. *did arise*. p. 63. l. 38. f. *one* r. *an*. p. 64. l. 21. f. *an* r. *one*. p. 66. l. 4. f. *hear* r. *heart*. p. 68. l. 29. f. *their* r. *her*.

THE END.